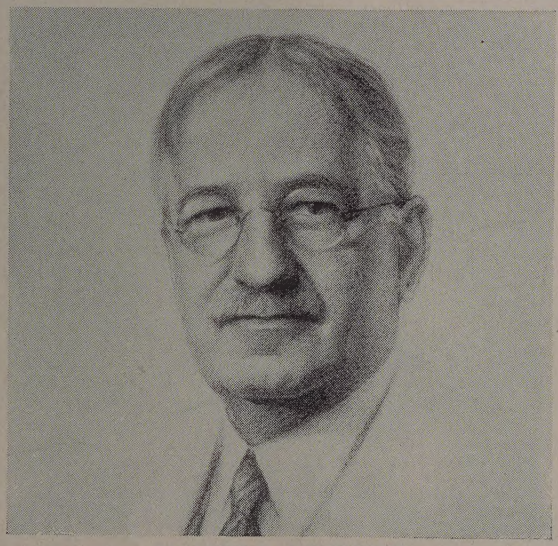
VOLUME XLIII, NO. 8 MAY, 1929

# B'NAI B'RITH MAGAZINE



SALMON O. LEVINSON

He lifted to the eyes of mankind the ideal of a world scorning war.

(See Page 251)

THE NATIONAL JEWISH MONTHLY

*$1.00 a Year* *10 Cents a Copy*

DE LONGE

THE light, falling through a pleasantly curtained window in this kitchen for apartments or small houses, illustrates the proper placement of a sink for good lighting. And glistening on the Java tan enamel-ware, it illumines the beauty of the new and modern Crane *Corwith* sink. With ample double drainboards and large basin, with fittings out of the way and yet readily at hand in a deep recess, this fixture has been designed with an eye solely on women's wishes. Only when it is seen, at nearby Crane Exhibit Rooms, will its charm and convenience be fully realized. There too, you will find many other plumbing suggestions for kitchen, laundry, bath. For information on bathroom decoration and arrangement, write for the illustrated book, *New Ideas for Bathrooms.* About Crane economy, ask any responsible plumbing contractor.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

150 Pounds Pressure

# CRANE

2500 Pounds Pressure

FIXTURES, VALVES, FITTINGS, AND PIPING, FOR DOMESTIC AND INDUSTRIAL USE

*Crane Co., General Offices, 836 S. Michigan Ave., Chicago ✦ 23 W. 44th St., New York ✦ Branches and sales offices in one hundred and eighty cities*

THE

# B'NAI B'RITH MAGAZINE

*The National Jewish Monthly*

VOLUME XLIII | MAY, 1929 | NUMBER 8

EDITOR
ALFRED M. COHEN
BORIS D. BOGEN - MANAGING EDITOR
ALFRED SEGAL - ASSOCIATE EDITOR
CONTRIBUTING EDITORS
Samuel S. Cohon — David Philipson
Max L. Margolis — Morris Fishbein
Felix A. Levy — Martin A. Zielonka

B'nai B'rith Magazine, Published monthly under the auspices of the Independent Order of B'nai B'rith at 118 S. Clinton St., Chicago, Ill. Subscription one dollar per year. Entered as second-class matter October 18, 1924, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized October 16, 1920.

All new subscriptions and all changes in address of subscribers and manuscripts should be sent to Dr. Boris D. Bogen, Electric Bldg., Cincinnati, Ohio.

Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

The B'nai B'rith Magazine goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

## Jewish Calendar
### 5689

1929

| | |
|---|---|
| Rosh Chodesh Shevat | Sat., Jan. 12 |
| Chamisha Oser B'Shevat | Sat., Jan. 26 |
| *Rosh Chodesh Adar (1) | Mon., Feb. 11 |
| *Rosh Chodesh Adar (2) | Wed., Mar. 13 |
| Fast of Esther | Mon., Mar. 25 |
| Purim | Tues., Mar. 26 |
| Rosh Chodesh Nissan | Thurs., Apr. 11 |
| First Day of Pessach | Thurs., Apr. 25 |
| Eighth Day of Pessach | Thurs., May 2 |
| *Rosh Chodesh Iyar | Sat., May 11 |
| Lag B'Omer | Tues., May 28 |
| Rosh Chodesh Sivan | Sun., June 9 |
| Shavuoth | Fri., June 14 |
| | Sat., June 15 |
| *Rosh Chodesh Tammuz | Tues., July 9 |
| Fast of Tammuz | Thurs., July 25 |
| Rosh Chodesh Ab | Wed., Aug. 7 |
| Tisho B'Ab | Thurs., Aug. 15 |
| *Rosh Chodesh Elul | Fri., Sept. 6 |

5690

| | |
|---|---|
| Rosh Hashonah | Sat., Oct. 5 |
| Fast of Gedalia | Mon., Oct. 7 |
| Yom Kippur | Mon., Oct. 14 |
| Succoth | Sat., Oct. 19 |
| | Sun., Oct. 20 |
| Shemini Azereth | Sat., Oct. 26 |
| Simchas Torah | Sun., Oct. 27 |
| *Rosh Chodesh Chesvan | Mon., Nov. 4 |
| Rosh Chodesh Kislev | Tues., Dec. 3 |
| First Day of Chanukah | Fri., Dec. 27 |

NOTE: Holidays begin in the evening preceding the dates designated.
*Rosh Chodesh also observed the previous day.

# TABLE OF CONTENTS

| | Page |
|---|---|
| Editorials | 251 |
| A Cross-Section of Jewish Life | 254 |
| Thinking Aloud—By Urva Porah | 258 |
| Tolstoy: From a Jewish Viewpoint—By Jacob S. Raisin | 259 |
| Coinage of Ancient Days Restored—By B. P. Choate | 261 |
| Roots in the Soil—By Sidney Wallach | 262 |
| Among Our Contemporaries—By Edward E. Grusd | 264 |
| Meetings of Important Bodies | 265 |
| A Painter Sees the New Palestine—By Jerome Mellquist | 266 |
| George Gershwin: Genius of Jazz—By Will Goodman | 269 |
| Page Diogenes!—By E. E. Feinberg | 270 |
| The Printed Page | 272 |
| The Adventure of Jewish Books—By Beryl D. Cohon | 273 |
| Why the B'nai B'rith?—By Rabbi Edgar F. Magnin | 274 |
| In the Public Eye | 275 |
| News of the Lodges | 276 |
| Across the Seas | 278 |
| Our Readers Have Their Say | 279 |
| Humoresque | 280 |

## *Among Our Contributors*

Several writers whose work has not before appeared in the B'NAI B'RITH MAGAZINE are represented in this issue. Jacob S. Raisin, Rabbi of K. K. Beth Elohim Congregation, Charleston, S. C., is the author of many books. . . . E. E. Feinberg is a free-lance journalist in New York City who writes a regular weekly article for the New York *Sunday World*. . . . B. P. Choate, who lives in New Westminster, B. C., is another new contributor to the magazine. . . . Beryl D. Cohon is Rabbi of B'er Chayim Congregation, Cumberland, Md. . . . Sidney Wallach, whose name is not new to readers of the B'NAI B'RITH MAGAZINE, is another New York free-lance journalist. He was formerly managing editor of *The Jewish Tribune*.

# WHEN IN DOUBT

about any problem in your Jewish activities, or whenever you need information of any phase of Judaism write to

## The B'nai B'rith Magazine

which has a large number of news and editorial connections at your disposal. It is interested in all matters pertaining to the Jews of the world, and especially in Jewish life in the United States. That is why it is known as

### *The National Jewish Monthly*

Although it is the official publication of the

## Independent Order of B'nai B'rith

its resources are open to everyone. Through its articles and feature stories it presents a gold mine of knowledge for all Jews, but special requests for particular solutions of readers' problems are always sure to receive prompt and thorough attention if addressed to

## THE B'NAI B'RITH MAGAZINE

40 ELECTRIC BUILDING CINCINNATI, OHIO

# Editorial Comment

## *The Passion Play, a Play on Passions*

WHEN Morris Gest, producer, recently publicly announced that David Belasco had staged the Freiberg "Passion Play," and that it would be produced in German at the Hippodrome in New York City, Louis Marshall, Chairman of the American Jewish Committee, protested against the contemplated action, saying that it would "furnish material to our ignorant defamers and add fuel to the flame of prejudice and bigotry." The theatrical gentlemen ignored Mr. Marshall's protest and only after several communications was he able to obtain an answer of any sort from them. The response finally wrested from Mr. Gest was to the effect that he preferred the judgment of newspaper critics and the first night audience to that of Mr. Marshall.

The effort to dissuade Messrs. Gest and Belasco having failed, newspaper dispatches announced that the District Attorney of New York would probably institute legal proceedings to prevent the production of the drama under a statute of the State of New York which forbids the representation of the Deity in human form on a public stage. Evidently these dispatches were unwarranted, because without objection from the District Attorney the "Passion Play" was produced according to schedule at the Hippodrome on Monday night, April 29, and will continue there so long as public patronage warrants unless Messrs. Gest and Belasco relent.

Mr. Gest, having expressed his preference for newspaper critics and first night audience judgment to that of Mr. Marshall, has been given little comfort by the former. None of the critics of the English language press made reference to the objectionableness of the play as described by Mr. Marshall. All alike reviewed it without the slightest enthusiasm. These words, written by a critic of a leading daily, represent the consensus of opinion of all whose judgment Mr. Gest preferred: "Nothing all this year has held out so much promise and proved so keenly disappointing."

The production of the "Passion Play" recalls the comparatively recent experience of the B'nai B'rith with "The King of Kings." Amended though it was to the extent that could reasonably be asked, the picture could not be other than decidedly distasteful to the Jew. On the other hand, it afforded scant satisfaction spiritually to the Christian. By common consent, it failed to interest or to inspire. The theme of the "Passion Play" and "The King of Kings" cannot be theatricalized.

The President of the B'nai B'rith joined the Chairman of the American Jewish Committee in protest against the production on the stage of the "Passion Play" in the following message by telegraph:

"At the urgent request and under the direction of the B'nai B'rith, 'The King of Kings,' to the extent that could reasonably be expected, was amended so as to soften its allusions to the Jews in connection with scenes leading up to and including the crucifixion of Jesus. Nevertheless, the picture has not contributed to better feeling by the Christian for his Jewish neighbor. The nature of the story of the martyrdom of him who is regarded as the Christian Savior precludes his representation on the stage without reflecting adversely on the Jewish people of that day and of encouraging prejudice against the Jewish people of every age, even our own. The experience of the B'nai B'rith with 'The King of Kings' also makes me know that very many influential Christians condemn a stage portrayal of those passages from the New Testament as a profanation of sacred writings. 'The King of Kings' has provoked so much ill temper that one might feel safe in assuming that none would be so bold or daring as to fan the flickering flame of dying resentment, at least so soon. Although I am unacquainted with the Freiberg version of the 'Passion Play,' I join in protest against its production. I hope Messrs. Gest and Belasco will, upon fuller consideration, heed the request of the President of the American Jewish Committee and abandon their plan to introduce the 'Passion Play' to the people of America. I feel that if they persist they will produce a play on passions."

* * *

## *A Peace Hero In Israel*

THE journalist William Hard said that Salmon O. Levinson of Chicago has in him something of Sinai and the prophets. And yet a most practical man is he, for he is a highly successful lawyer.

The prophets in him gave him vision and the Sinai put him under a holy command. And so it was that Salmon O. Levinson conceived the plan to outlaw war and lifted to the eyes of mankind the ideal of a world scorning war as an instrument of international dealing; and so it was that he made no end of holding up his banner until he saw the ideal written into a compact of the nations.

Levinson is none of those prophets who preach in the highways. Indeed, he made no speeches whatever; but he wrote and he spoke to whatever statesman had ears for him. He won Senator Borah, and Borah became his voice in the land. It was not a matter of a year or two for Levinson to see his victory. If the war took four years, it took some nine years to illuminate the conscience of mankind for a repudiation of war. He was none of those idealists who grow tired; Levinson lost no day to further his plan.

"It was Mr. Levinson's plan for the outlawry of war which formed the basis for the Kellogg Peace Pact," said Senator Borah in a speech last month before Sinai Congregation which honored with a banquet its member, Salmon O. Levinson.

Now when the praises of Levinson were being sung in the world, it was proposed that he be this year's recipient of the Nobel Peace Prize which is worth some $40,000, to say nothing of the honor. But last month Levinson gave $50,000 as a sort of prize to peace itself. For, it seems, the Sinai in him commands that there must be no end of laboring for peace; the Kellogg Peace Treaty is a step and there is still a long way to go to the summit. Therefore he gives to the University of Idaho the $50,000 to be known as the William Edgar Borah Outlawry of War Foundation, to be used for the study of means to amplify and to make effective the Kellogg Treaty.

## *The Lasting Jewish Burden*

IT seems ages ago that we first began to hear about the Joint Distribution Committee, and indeed that which has taken place in the world since then has been sufficient to crowd several ages. A new world, a new time, a new life.

Long, long ago, the Jewry of America took up the burden with the Joint Distribution Committee. This was at the beginning of the war, and then it was said, "This is only an emergency. Soon the war will be over and a good life will again be in Europe."

But the war did not end soon and in the third year we ourselves as Americans were in it. Then the Jewry not only assumed the burdens that were for all Americans but they continued to carry their special burden as Jews concerned with their brethren in Eastern Europe; and if others "gave till it hurt" we gave another portion besides.

Then it was said: "Soon the war will be over and good times will be again in the world and the burdens of every one will be lifted."

And the war ended, and, indeed, the burdens fell from the necks of the majority in America, but the Jew must still carry his special portion. If before the Jew gave $5,000,000 and $15,000,000, now it was $20,000,000 for his brethren.

But alas! some of us have become tired from helping to carry the load and $4,000,000 still remains to be collected of funds pledged in the last campaign. It is as if we were carrying bread to a hungry people, and we said, "No, we will go no further. We will stop here."

We may not stop. It is one of the privileges of Israel that he has an everlasting burden to carry, that he is never permitted to forget that he is a social being whose heart is not only bound to his immediate neighbors but to distant brethren as well, that he is realizing to an extent the brotherhood ideal.

That the Jew may come quickly to a consciousness of his privilege and that he may be persuaded promptly to put a strong shoulder under the burden, was the purpose of a conference of the Joint Distribution Committee held in New York May 11 and 12.

* * *

## *The Vitality of Orthodoxy*

THERE is something amazing in the vitality of Jewish Orthodoxy, thriving and building great institutions and synagogues, putting forth young rabbis even in this American scene. This phenomenon is especially interesting because for some ten years past Orthodox Judaism has been receiving no accessions of Jewish life from eastern Europe.

It was believed that Orthodox Judaism could not survive long in its ancient character after immigration laws shut off the stream of Jewish life from Europe. Orthodox Judaism, it was said, would become a relic cherished by old men. The young ones would turn away from the old synagogues. But last month saw 41 English-speaking young men ordained as rabbis by the Orthodox Rabbi Isaac Elchanan Theological Seminary in New York. And so, it seems, the old Yiddish-speaking European rabbi is passing and in his place has entered the youth, often American-born, preaching in English the ancient doctrine.

## *Whose Ox is Gored?*

J. THOMAS HEFLIN, one of Alabama's representatives in the United States Senate, is beginning to realize the truth of the ancient saw, "They have sown the wind and they shall reap the whirlwind." Mr. Heflin, as is well-known, is obsessed with the notion that the Catholic Church is the enemy of America, and if not controlled will wreck it. He uses every available place as a forum to exploit his pet subject. Frequently the Senate chamber is his auditorium. There he is not permitted to occupy the center of the stage all by himself as will appear a little further on. Elsewhere, he lectures under various auspices, of course for pay. When he delivers his fulminations in the Senate chamber he is paid out of the public treasury.

Mr. Heflin had a warm reception recently when he addressed a Ku Klux Klan meeting in Brockton, Mass. Among the things done to make the affair interesting was the hurling of an ill aimed empty beer bottle in the direction of Mr. Heflin's body. Mr. Heflin very naturally was resentful and he carried his aroused feeling to the floor of the United States Senate where he insisted on the adoption of a resolution expressing the condemnation of the Senate of the attack made on him. The ensuing debate gave no comfort to Mr. Heflin. On the contrary he was told that "religious freedom is one of those things which, as a free people, we dare not let die." And he was told something else entirely personal to himself. He was reminded that a few months ago in that same Senate chamber in an attack on Senator Joseph T. Robinson of Arkansas, who defended the Catholic Church from Mr. Heflin's onslaught, he had said that "if Senator Robinson would make the same speech in Arkansas or Alabama, he would be tarred and feathered," and an inquisitive colleague, Senator Frederick Steiwer of Oregon, asked very pertinently "for the difference between tarring and feathering the Senator from Arkansas for defending the Catholic Church in Alabama and throwing an empty beer bottle at the Senator from Alabama for attacking the Catholic Church in Massachusetts."

The only honest answer Mr. Heflin might have given is that it altogether depends on whose ox is gored.

* * *

## *A Beautiful Thing Seen in New York*

IT CAME time for the Home of Old Israel to move from Henry Street to its new quarters. The Jews of the East Side of New York had made this possible, and by brave sacrifices had raised funds to buy the new building for the home for the aged. This was no beneficence of rich philanthropists but an enterprise that sprang from the hearts of the people, and the people were proud.

On the appointed day the hundred inmates of the Home were gathered in automobiles to be moved, and there followed them through the streets a great procession of happy people. Every one who gave, however little, marched, and the shabby streets rang with the tramp of their joyous feet.

And when the destination was reached, a multitude of hands arose to carry old Israel to the new shelter.

## *It is the Woman That Gives and Gives*

IN THE National Council of Jewish Women the question lately has been asked: Shall women give to Philanthropy only through their husbands? And the consensus is that woman in her new freedom also has new responsibilities and should not be merely the shadow of her husband when there is giving to be done. She should give on her own account.

But, dear ladies, you cause us to smile. The true fact is that in most homes it is the woman who does the giving while the husband only appears to be the giver. It is she who controls the purse-strings when they are to be opened for philanthropy and he meekly accepts her judgments.

We guess that the husband generally is inclined to be more generous in such matters than the wife. He is willing to give $100 where she, with an eye on the household budget, is sure that $50 is enough; and generally her counsel prevails.

So it is seen that in the average household the husband is only the shadow of his wife in the matter of philanthropy but she is generous enough to let him appear as the giver in the contribution list.

The real question is: Shall men give to philanthropy only through their wives? Should they not be permitted to enjoy some independence in the matter of giving?

* * *

## *The Birth of Reform*

ISAAC M. WISE was the founder of Reform Judaism and last month the 110th anniversary of his birth was observed. Reform Judaism in the United States may be said to have been born in the Beth El Synagogue in Albany, N. Y., where Dr. Wise served from 1846 to 1854. He began by introducing into the synagogue a mixed choir with violin accompaniment; certain traditional Hebrew prayers were excised from the service; the custom of selling mitzwoth in the synagogue and calling men to the pulpit for the reading of the law was modified.

But these things were not done easily and there arose a sullen opposition, and in time the enemies of Wise brought charges of heresy. Their hostility broke into physical violence on Rosh Hashona of 1850 when, during the service, the president of the congregation, Louis Spanier, assaulted the rabbi.

"At the conclusion of the song I stepped before the ark to take out the scrolls of the law as usual, and to offer prayer," Dr. Wise wrote long afterward in his *Reminiscences*. "Spanier steps in my way and without saying a word smites me with his fist so that my cap falls from my head. This was the signal for an uproar, the like of which I never experienced . . . Within two minutes the whole assembly was a struggling mass . . . I finally reached home bowed with pain and inexpressible grief."

Mr. Spanier's blow was without effect, for he was striking at progress and what fist even of a giant may stop it? Dr. Wise who lived to the year 1900, saw Reform Judaism grow to a mighty, organized force in America with leaders who were among the foremost spokesmen of American Jewry.

## *The Passing of a Great Jew*

THE day on which the 110th anniversary of Dr. Wise's birth was observed witnessed the death of one of his pupils who was among the great leaders who have gone forth from the Hebrew Union College.

Rabbi Maximillian Heller of New Orleans was one of the earliest graduates of the Hebrew Union College and became one of the decisive influences in American Judaism. A scholar and an orator, he was outstanding among the spokesmen for Jewish ideals. On Zionism he parted company with the vast majority of his colleagues and as a Reform rabbi he was for a time quite lonely in that cause. The gentlest of men and the wisest, he was like a lighthouse in a troubled night amid the acrimonies of the Pittsburgh convention of the Zionist Organization.

He was a luminous character and Rabbi Louis Binstock of Sinai Temple, New Orleans, said of him at his funeral: "I would rather you remember him as a sunglass that gathered the bright beams of the light of understanding and intelligence and focused them to a point where they rendered the most good. His mind was like a sunglass shedding light into the darkest of corners, bringing comfort and hope to thousands of persons . . . His family was all humanity, his house was all the world."

* * *

## *Astounding*

THE Jury Commissioners of Bryan County, Georgia, adopted a motion to exclude the names of all Jews from a list of those eligible for jury service. In a proceeding brought to compel the Jury Commissioners to revise the jury lists, the action of the Jury Commissioners was upheld by the Lower Court. Exception was taken to this decision and the case was taken to the Supreme Court, which on April 10th unanimously reversed the judgment of the Lower Court. The Supreme Court in the course of its decision said:

> "The undisputed facts of the present case compel the conclusion that the revisers did not exercise that sound legal discretion imposed by law and that their acts consisted of such gross abuse of their duty as to amount to no lawful action. Such facts were that numbers of names were excluded which were those of honorable, upright and intelligent tax-payers. While others were included which did not appear on the tax digest.
>
> It appears that a motion was made and unanimously adopted that all Jews were to be omitted, though it is further shown that only four persons were thus affected.
>
> The adoption of a motion to exclude all Jews, regardless of their qualifications, shows in itself a gross abuse of the required legal discretion."

That it should be necessary for the supreme legal tribunal in any State to make the foregoing declaration is truly astounding.

# A Cross-Section of Jewish Life

*The new Cleveland Jewish Orphan Home is nearly completed and will be ready for occupancy July 1. Picture shows a typical cottage group.*

JUDGE IRVING LEHMAN was unanimously re-elected President of the Jewish Welfare Board, which he has headed since 1921. He reported at a meeting of the executive committee in New York City that 15 new Jewish Community Center buildings are now under construction in various cities, representing a total cost of $5,250,000.

Felix M. Warburg, New York, Jacob M. Loeb, Chicago, Judge M. C. Sloss, San Francisco, and Jacob K. Newman, New York, were unanimously re-elected Vice Presidents, Joseph Rosenzweig, Secretary, and Benjamin J. Buttenwieser, Treasurer.

* * *

DR. HUGO FREUND, prominent Detroit physician and active Ben B'rith, has been signally honored by being appointed head of a trustee corporation administering a $10,000,000 fund created by Senator James Couzens of Michigan. Dr. Freund is Senator Couzen's personal physician. The fund is "to be used to promote the health, welfare, happiness, and development of the children of Michigan primarily—and elsewhere in the world."

Dr. Freund is the son of Adolph (Daddy) Freund, nationally known and well-beloved Ben B'rith. For the greater part of his long life Daddy Freund has rendered service of the highest kind not only to B'nai B'rith but to many other Jewish and philanthropic organizations. He is a former president of the Cleveland Jewish Orphan Home.

MRS. JACOB H. SCHIFF, widow of the late philanthropist; Mortimer L. Schiff, their son; and Felix M. Warburg, their son-in-law, jointly donated $150,000 toward the $1,200,000 building fund sought for the Montefiore Hospital for Chronic Diseases.

* * *

LEON PRETZFELDER of Washington, D. C., urged the establishment of a National Temple for Reform Judaism in Washington in an address before the third biennial convention of the National Federation of Temple Brotherhoods in the national capitol. This National Temple, suggested Mr. Pretzfelder, would house the Union of American Hebrew Congregations, the National Federation of Temple Brotherhoods and Sisterhoods. The proposal was greeted with cheers.

Roger W. Straus, who has been President of the Federation ever since its establishment in 1923, was re-elected. Good-will between Jews and non-Jews was the closing note of the convention, which was attended by 300 delegates and visitors. The charity of the Jewish people was praised in an address by James J. Davis, Secretary of Labor.

*Delegates to the National Federation of Temple Brotherhoods of liberal Reform congregations of the U. S. and Canada paid their respects to President Hoover when their organization convened in Washington. The President posed with them for a picture on the White House lawn. Roger W. Straus, National President of the Federation, is to be seen on the right of Mr. Hoover.*

"DESIRE to establish a fund that would be pleasing" to the late Col. Henry A. Guinzburg, members of his family have established a $100,000 personal welfare fund and named it after the well-known philanthropist, who died Nov. 16, 1928. Col. Guinzburg was treasurer of the New York Federation for the Support of Jewish Philanthropic Societies from 1920 to 1928, and the fund will be used to supply pensions, relief, loans, or gifts to employes who for six months or more previous to the grant have worked for the Federation or an institution affiliated with it.

* * *

FOUR hundred delegates from all sections of the country are expected to attend the two-day Biennial Convention of the American Jewish Congress in Atlantic City May 19 and 20. Problems of vital importance to present day Jewish life will be discussed, and a review of Jewish conditions abroad will be made.

* * *

DRIVES are now in progress throughout the country to raise a million dollar building fund for the Deborah Jewish Consumptive Relief Society. A quarter of a million dollars in cash was received before the drives started. It is proposed to build on Lake Hopatcong unless the New Jersey Supreme Court sustains the present injunction brought on complaints of residents in the vicinity, in which case the building operations will proceed at Browns Mills in the Pines, the present home of the Society.

*The portion of the Ort exhibit pictured here shows needle craft work taught in the Ort schools. In the foreground are to be seen the products of the Ort training factories for mechanical weaving, knitting, glove making and hosiery making, maintained in Lodz, Poland, where adults are being trained for industry.*

TO enable the public to see for itself just what the Ort is doing, the organization's work was exhibited in New York City for a week during April. The products ranged from furniture to fine needlework, and represented the efforts of 7,500 pupils in 103 trade schools, 42 of which are in Russia, 32 in Poland, 10 in Lithuania, 11 in Latvia, and 1 in Danzig. Charts illustrated the further work and progress of the Ort.

A $50,000 gift from Felix M. Warburg, just announced, is the first large contribution to the Ort Campaign for Industrial Reconstruction. The New York philanthropist is in Palestine, and made the donation by cable.

* * *

JUDAISM was described as a culture, and Christianity a religion, by Rabbi Solomon Goldman, speaking at the three-day intercollegiate conference held at Rollins College, Winter Park, Fla., late last month. The session was in the interest of better understanding and closer relationship between Catholics, Protestants, and Jews.

* * *

PURIM was a doubly joyous holiday for the Congregation of Temple Emanu El of Reno, Nevada. They celebrated by burning the mortgage on the *schule*. There were about 175 persons present, the mortgage was torn into tiny bits, and each person allowed to burn a fragment.

Jewish Daily Forward

*This is the picture of the synagogue that Jewish Wall Street brokers are planning to erect on the roof of a skyscraper in New York's financial district.*

*When the recent heavy rains demolished a garden wall adjoining the Wailing Wall, which it had covered, the Governor ordered it rebuilt. The picture shows Arab workmen rebuilding the garden wall of the Arabic house, which will again cover the historic place of prayer.*

RABBI SOLOMON GOLDMAN of the Cleveland Jewish Center has resigned to accept the pulpit of the Anshe Emes Congregation of Chicago. His resignation will be effective June 30. For the past seven years Rabbi Goldman was Rabbi of the Cleveland Jewish Center, where he acquired a large and loyal following. For three years prior to that he was spiritual leader of the B'nai Yeshuran Congregation of Cleveland.

* * *

NATIONAL Jewish Hospital Week, sponsored by a committee of prominent Christians and Jews, was observed in New York City from April 15 to 22. "Health bonds" were sold to supplement the funds of the hospital, which is in Denver.

* * *

THE establishment of a closer link between the layman and the synagogue, and a program to unify the curricula of the schools, will be among the subjects to be discussed at the annual convention of the United Synagogue of America in New York May 19. The 700 constituent bodies will send representatives.

* * *

RABBI JACOB LEIBOWITZ, one of the leading younger Orthodox rabbis in this country, was unanimously elected National Executive Secretary of the Union of Orthodox Jewish Congregations of America at the last meeting of the Executive Committee.

* * *

THE question of the Mizrachi educational system in Palestine and a consideration of the true purpose of the organization were the main problems taken up at the 14th Annual Mizrachi Convention in Pittsburgh, May 12, 13 and 14.

* * *

PROMINENT governmental officials as well as nationally known Jewish orators will be invited to the twentieth annual convention of Young Judaea at Long Branch, N. J., June 20 to 24.

* * *

APRIL 7 to 14 was Hebrew Week. In many communities special programs called attention to the historical significance of the holy tongue as well as to its importance as a strong link between Jews of all the world.

* * *

IMPRESSIVE programs in celebration of Mother's Day were planned by Y. M. H. A.'s, Y. W. H. A.'s and Jewish Community Centers of the United States. Many "Mother and Daughter Banquets" and "Parent Nights" were arranged.

*An avenue of trees in Palestine.*

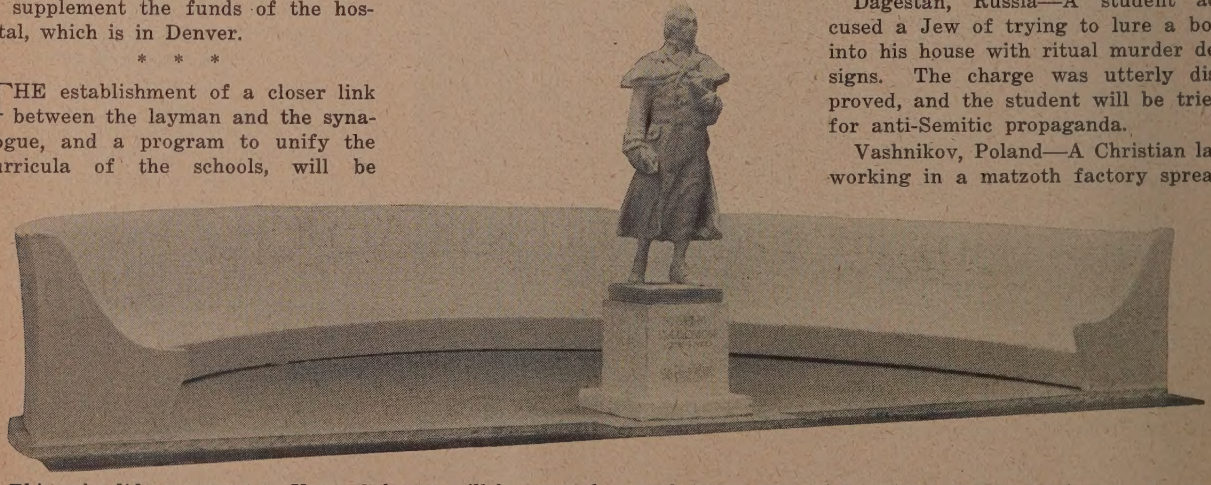
THE bare hills of Palestine will soon be clothed with beautiful trees. Reafforestation programs are being drawn up at each of the Jewish colonies there by forestry officers of the Jewish National Fund. The first planting took place in 1920 and the most recent at the beginning of this year. Cyprus and pine trees predominate, with other varieties being added gradually.

* * *

THE Passover holidays were the occasion of a number of revivals of the scandalous ritual murder charges in parts of Europe. Although no fatalities were reported, several narrow escapes occurred. A few instances follow:

Dagestan, Russia—A student accused a Jew of trying to lure a boy into his house with ritual murder designs. The charge was utterly disproved, and the student will be tried for anti-Semitic propaganda.

Vashnikov, Poland—A Christian lad working in a matzoth factory spread



*This splendid monument to Haym Solomon will be erected on 66th Street west of Broadway in New York City. Anton Schaaf is the sculptor. The movement for the erection of a monument to the great Revolutionary American Jew was originated by the Haym Solomon Monument Committee under the auspices of the Federation of Polish Jews in America.*

an alarm that the Jewish baker tried to extract his blood for the matzoth baking. An excited mob was dispersed when police exposed the matter as a joke.

Vienna, Austria—Mass meetings were held to revive ancient ritual murder accusations. All were checked by the police.

Berlin, Germany—Berlin police have lately been so often bothered by false alarms of Jewish ritual murders that in disgust they have decided anti-Semites have halucinations.

Kartuz-Bereza, Poland—A near riot was averted when a Christian girl, who had disappeared for a short time, was later found unharmed. Already the Jewish community had been charged with a ritual murder.

Falencia, near Warsaw—A three-year-old child wandered into a near-by woods, throwing the anti-Semites into an uproar and frightening the Jewish community with threats. The child was found soon afterwards.

Salonica, Greece—When a child disappeared, a Christian woman raised the cry, "The Jews have stolen it!" Even when a soldier found the little girl in a near-by street, a savage crowd was reluctant to disperse.

Manau, Bavaria — "Blond Boy Slaughtered; Passover Blood Drawn," was the headline which started numerous excited meetings in Bavaria.

Pluk, Holland—After peasants solemnly swore they had witnessed a Jewish farmer selling his farmhand for ritual murder purposes, the farmhand reappeared, narrowly averting a tragedy.

Vilna, Russia—While walking along the street, a Jewish barber accidentally bumped into a Christian girl. She fell down. Only the police saved the man from a dire fate at the hands of the anti-Semitic mob.

* * *

TO promote Polish-Jewish friendship, Jewish soldiers who fought in the Great War and for the Independence of Poland have formed a Federation. The organization will also spread among the Jews of the country the idea of physical training and military preparedness, and will be a sort of American Legion in caring for Jewish ex-soldiers.

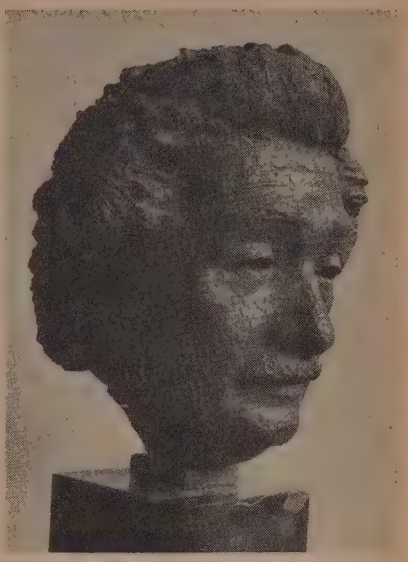
* * *

THE first 20 years were evidently the hardest for the city of Tel Aviv, which is now entering a period of prosperity, according to its mayor, M. Dizengoff, who made an address on the occasion of the city's 20th birthday last month. A brilliant gathering of governmental chiefs and diplomats was attracted to Tel Aviv for the celebration.

* * *

BRITISH Jewry has joined the extended Jewish Agency. This decision was arrived at during a special conference in London, under the auspices of the Board of Jewish Deputies. A special committee on Palestine was created as part of the Board and the Jewish communities represented pledged themselves to an earnest participation in the extension of the Palestine work.

*Phanya Raquel Moses, Brooklyn, N. Y. (right), and Esther Manischewitz, Cincinnati (left), were chosen Queen Esther and her Princess, respectively, in a recent nation-wide popularity contest. Their reward was a trip to Palestine in time for the Passover holidays.*



*The above bust of Prof. Albert Einstein by the Jewish sculptor, H. H. Bernstein of Berlin, has been purchased by the Russian State, and was exhibited in Berlin, in the Einstein Tower in honor of the 50th birthday of the great scientist.*

* * *

CARDINAL O'CONNELL, first confessing that he had never met anyone who understood at all what Einstein was driving at, declared that the latter's theories of time and space result in "producing a universal doubt about God and His creation."

He was answered by Louis Marshall at the celebration of Einstein's 50th birthday in the Metropolitan Opera House. Mr. Marshall asked, "Why should a man who reverently approaches the problems of the universe and who recognizes the grandeur of God's handiwork be charged with an attempt to corrupt youth? Does the learned scholar desire to eliminate speculative thought? What is there so sacred about the concept of time and space, which originated in the days of Aristotle, 350 years before the common era, that makes it atheistic to express a new idea on the subject?"

Einstein himself declined to reply to the Cardinal, saying that the latter's opinions and accusations left him "cold and indifferent." Later, in answer to an inquiry, he defined his belief in God as follows: "I believe in Spinoza's God who reveals Himself in the orderly harmony of what exists, not in a God who concerns Himself with fates and actions of human beings."

# *Thinking Aloud*

## By Urva Porah

DONALD LA VINE sprang from my head one evening, like Minerva from the head of Zeus. I was seated before the fire pondering upon the Jewish problem and its many ramifications and at the moment I was saying, "If we could only create a synthetic Jew who was free of all the faults that people find in Jews, there would be no Jewish problem. He would have no Jewish physical inheritance or ancestral connections to keep him out of country clubs or otherwise to encumber him on the way to success."

* * *

And of a sudden Donald La Vine sat before me; he was quick to introduce himself by that name.

"Where do you come from?" I inquired.

"From your head," he replied. "I am the synthetic Jew, the composite of the desirable qualities you have been thinking about."

He was a blond with a head set on broad shoulders, a handsome boy.

"You don't look in the least like a Jew," I observed.

"Ah, thank you," he beamed.

"Your delight at being told that you do not look like a Jew proves you to be a Jew," I said, being satisfied now that he was no imposter.

* * *

"Don't you think I have chosen a most deceptive name?" he asked. "They will believe that I am of French and Scotch descent."

"A capital idea!" I exclaimed, perceiving for the first time how the clever fellow had Gallicized Levine.

My synthetic Jew was an instant success. Having no room in my own apartments in which to lodge him, I sent him to the Shamville Arms, a hotel celebrated among Jews as an institution that did not want their patronage and for that reason was the desire of many of them. Donald La Vine was immediately accepted.

This, of course, made him desirable socially among Jews and the best Jewish circles wanted him since he was the only Jew the Shamville Arms ever had approved.

"You aren't at all like a Jew," they delighted to say to him.

He was known as a friend of mine; I had been at pains to keep secret the means by which he had come into being and the reasons therefor. And my own popularity was increased by reason of being Donald La Vine's friend, and many now were the bridge games to which I was invited, even in Jewish groups that were hitherto closed to me.

"He is so unJewish!" a lady whispered to me at table one day, and I guessed her admiration was not altogether unselfish for she had a marriageable daughter.

Even in those non-Jewish quarters in which he was known to be a Jew, he was forgiven, for it was said of him, "Well, he is not like other Jews."

* * *

He came to me from time to time with reports of his successes: His admittance to the Hiawatha Country Club, which never before had taken a Jew. His membership in the Athletic Club in which Jews were prohibited. His engagement to the daughter of Edward Whittington Johnson, the banker, the roots of whose family reached to the remote beginnings of our town.

"You are engaged to Miss Johnson?" I asked incredulously. "Of course you know Miss Johnson is not Jewish."

"What of it!" he exclaimed. "You created me that I might have no Jewish problems."

* * *

The announcement of his engagement made a sensation in the Jewry of our city and this Jew and that came to me to remonstrate.

"You," one of them said, "are his best friend. You should advise him. This is not Jewish."

And another said: "As his friend you must try to stop this. It is scarcely the thing for a Jewish young man to do."

And such protests I heard everywhere in Jewry, and the lady who had admired him for being so unJewish now was bitter.

"It is such an unJewish thing for a Jewish young man to do," she observed. "You must do all in your power to prevent this . . . this mesalliance."

"But," I pointed out, "all of you admired him for the qualities that you called unJewish. 'Oh!' you exclaimed joyously, 'he isn't Jewish in the least.' He was a lion among you because the Shamville Arms had approved him."

"Ah, but this is different," the lady replied. "This is a marriage. This is a going away from us. This is a breaking of the continuity of Jewish life. This is a Jewish loss."

* * *

The wedding of Donald La Vine and Miss Johnson was the most important social event of the season in Trinity Episcopal Church. On her father's arm Miss Johnson came beautifully enough down the center aisle and there at the altar stood my synthetic Jew awaiting her. . . . What a success I had made of him! . . . A Jew without problems! . . . A happy Jew! . . . A Jew of whom people said, "He is not like other Jews." . . . A popular Jew! . . . And now he had come to this! . . . His handsome figure stood eminent even among the handsome figures in the gorgeous scene at the altar. . . . But of the Jewish friends he had invited none was there. . . . This was a departure from Jewish life. . . . We want to be less Jewish even while we hold fast to Jewish life itself. . . . The paradox of being a Jew! . . . We wear masks but the heart speaks, "It is a lie! It is a lie! We are Jews! We must live as Jews! There must be no end of Jewish life!"

* * *

A bishop of the church was officiating and he had come to that passage of the ritual that challenges all and sundry who know why this marriage should not be solemnized to come forward, or forever after hold their peace. Ought I to intervene? . . . I had created Donald La Vine. . . . It was in my hands to destroy him now. . . . He had sprung from my head and I could take him back.

The bishop had uttered the last word of the challenge when Donald La Vine vanished before him. . . . The voice of the bishop smothered in his throat. . . . The bride screamed . . .

* * *

The fire had gone out and a clammy chill had fallen upon my room during my long dream.

# *Tolstoy: From a Jewish Viewpoint*

## By Jacob S. Raisin

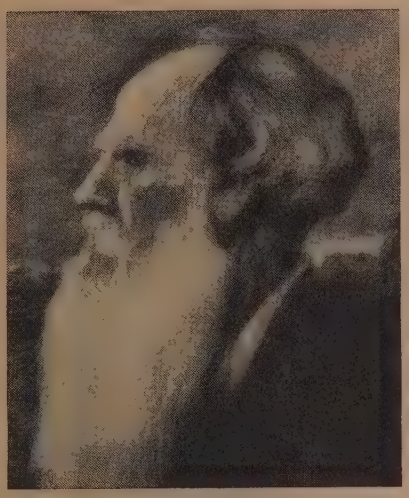
OUR Midrash delights in drawing parallels between the great ones of Israel and those of "the nations of the world." This parallelism may well be extended to include the Russia of the Czars. It also was blessed with some who, in a measure, were as great as the great ones of Israel, and seemed to lend color to Gorky's prophetic vision that "there will come a time when the mental hegemony, the spiritual supremacy of the world, will go over to Russia." This was indeed partially fulfilled in the preachments and practises of Russia's grand old man, Leo N. Tolstoy.

Tolstoy was the prophet of the end of the nineteenth and the beginning of the twentieth centuries, and his influence will continue to shape and mould the trend of thought for generations to come.

**Moved by "Christian Prepossession"**

Yet, from the Jewish point of view, this truly "saintly one of the nations of the world," was not spiritually invulernable. In spite of his life-long effort to rid himself, in thought as well as in fact, of the incubus of prejudice, he still continued to be under the spell of the "Christian prepossession" which assumes that Christianity is superior to Judaism, and that the attempt to imitate Christ is nobler than the endeavor to be holy, even as the Lord, our God, is Holy. In the progress of humanity toward spirituality, he finds that mankind passed from Paganism through Judaism to, if I may coin the word, "Jesuism." The trouble with Christianity is that it allowed itself to be swerved from its path to Jesuism by its heritage of ancient Judaism and still more ancient and effete Paganism.

A modicum less of "Christian prepossession" and a better acquaintance with our spiritual treasures would, I am sure, have convinced him that what he regards as Jesuism is really Judaism, and that the ethics of the Pharisees are by no means inferior to those of the Fathers. If the Bible is, as Zangwill once remarked, the most anti-Semitic book on record, so are the Gospels the severest indictment of the early, who to Tolstoy were the most ideal, Christians. They tell



*Leo Tolstoy*

us that some of them were intoxicated at the Lord's Supper, that they sometimes stole and lied to one another and committed other and graver immoralities; that Peter dissimulated and Paul and Barnabas, like poor miserable sinners of our generation, quarreled and called each other names (I Cor. xl. 21; Eph. iv. 28; Col. lll. 9). Of course, far be it from us to conclude that all early Christians were of similar ilk. But Tolstoy was certainly unfair in claiming that Jesuism is better able to cope with human frailties than Judaism.

There is, indeed, hardly a precept promulgated by Tolstoy as genuine Jesuism for which an analogy cannot be found in the teachings of the Bible and the Talmud. Jesus was no innovator but a commentator. In principle and in practice he was thoroughly Jewish. Let us briefly examine some of the high lights in the Tolstoyan ideology and judge whether this is true or not.

Tolstoy is most emphatically the apostle of work. Work, according to him, is the law of God, work should be the lot of every man. Whether we belong to the fortunate few, or the miserable many; whether we be philosophers or fools—it is our bounden duty to eat our bread with the sweat of our brow. For every one who is idle there must be at least another one who is starving, and hence "every man should make other men work for him as little as possible, and himself work for others as much as possible."

This certainly, to use theological phraseology, is "sound doctrine." But is it originally, or principally, Christian doctrine? In the Gospels we search in vain for an expression regarding the duty and dignity of labor. Rather do they suggest that, like the lilies of the field and the birds of the air, we need neither toil nor spin.

**Bible Was More Liberal**

How different is the Jewish view on labor! The word *Abodah* means service, profane as well as divine. The Bible was so solicitous about the lot of the laboring man, that it ordained that he must be granted at least one day of rest every week, and that "neither shall the sun go down upon his hire."

According to Renan, the Prophets were the fathers of modern Socialism. If this be so then the Rabbis were the forerunners of Russian Sovietism, except that they would not approve of the expropriation of the bourgeois. To the Biblical statement, "If thou eatest of the toil of thine hand happy shalt thou be, and it will be good to thee," they added "happy shalt thou be in this world, and it will be well with thee in the world to come." They taught that he who supports himself by his labor is greater than he who feareth the Lord, and that one should rather skin a carcass in public than beg for alms in secret. "Blessed, thrice blessed are those," said they, "who are willing to bear a yoke like the ox, or a burden like the ass." They had a horror of idleness, and declared that he who does not teach a child a trade is as guilty as if he taught him to be a robber.

**Tolstoy's Attitude on Sex**

Among the most popular works of a few decades ago few enjoyed greater popularity than Tolstoy's *Kreutzer Sonata* and *Anna Karenina*, wherein he inveighs against the relation between the sexes, and condemns the modern conception of connubial love. The ideal woman, in his opinion, is not she who seeks to capture a husband by the aid of "mama and the dressmaker," but she who "gives herself to her feminine mission, which is irresistibly placed upon her, that of bringing forth, nursing, and educating the greatest number of children." Is

not this again, rather Judaism than Jesuism? The Gospels never encouraged matrimony. Neither Jesus nor many of the apostles, so far as is known, were ever married. The Church only tolerated it as the lesser of two evils—"better to marry than to burn." Upon its immediate servants it imposed celibacy, and upon those who would not be nuns it enjoined submission to, rather than affection for, their husband-masters.

But thousands of years before Tolstoy, Isaiah poured out the vials of his wrath on the daughters of Zion who walk "with stretched forth necks and wanton eyes" in order to make a conquest; and Ezekiel denounced those whose aim in life was merely to "hunt (male) souls." Man and woman were intended to be "one flesh" and cleave to each other. The Prophets always pictured God as a tender lover and Israel as an affectionate wife whom He did, or will, betroth unto Himself, forever and "in loving-kindness," and who always remembers the love of her espousals when she went after Him into the wilderness, into a land that was not sown, even as many a latter day Sarah followed her Abraham into the arid mesas of New Mexico and the mountainous fastnesses of Montana. Nowhere was the "feminine mission" so highly regarded as in Israel. Solomon celebrates it in the 31st chapter of his Book of Proverbs which became part of the home service on Sabbath eve. The Psalmist sings of it in one of the Songs of Ascension which were recited in the Synagogue on Sabbath afternoon. The man that feareth the Lord, we are assured, shall be blessed with a wife that is "as a fruitful vine by the side of his house; with children that are like olive plants round about his table."

Nor did the Rabbis lag behind. According to them, self-realization is possible only in the state of matrimony, and the celibate life lacks love, joy and goodness. They enjoined the Jewish maidens rather to marry a poor young man than a rich old one, and condemned the father who compelled his daughter to make a loveless match as if he compelled her to lead an immoral life. The heroes of the *Kreutzer Sonata* are as alien to the genius of Judaism as are those of the Iliad. Penelope would have attracted no attention in Israel. Our Naomis remained faithful to their Elimelekhs even after they were left poor and helpless widows. The web of their existence was woven in love and self-sacrifice. They realized their "feminine mission" in bringing up a large family *Ltorah, ulhuppah, ulmaasim tobim.*

But it is especially in that part of his ethics in which he treats of the relation of the citizen to the State that Tolstoy's "Christian prepossession" is most conspicuous. In his intercourse with a learned Rabbi, he tells us in *My Religion,* he learned that for every ideal which he regarded as indigenous to Christianity a similar ideal could be adduced from the storehouse of Judaism. When, however, he repeated Jesus's injunction, "Resist not evil" (Matt. v. 39), the learned Rabbi was baffled and his erudition was of no avail. It is this doctrine of non-resistance that Tolstoy regards as the peculiar treasure of Christianity, and it is this doctrine that is by many pointed to as the most precious jewel in the thorny crown of Jesuism.

**Non-Resistance Ad Absurdum**

To him, resistance is synonymous with violence, and he who parries a blow is in the same category as he who deals a blow. He went so far as to preach it even to the poor Jewish victims of the Kishinev massacre, and in a booklet called Esarhaddon he advises them thus: "The Jews, like all men, need but one thing for their welfare: to follow in life, to the greatest possible extent, the universal rule of doing to others as you wish them to do to you; and to resist the Government not by violence—that method should be abandoned to the Government—but by a good life, excluding not only all violence towards one's neighbor, but all participation in violence, and all utilization for one's own advantage of the organs of violence instituted by the Government."

Of course some of us may question whether non-resistance is as lofty an ideal as Tolstoy would have us believe. Are we to fight the diseases of the body and withhold our hands from the more malignant maladies of the soul? Jesus himself thought differently when, as is recorded in the Gospels, he called his opponents the vilest of names, told his followers that he that believeth not in him shall be damned, that those who would not that he should rule over them should be brought and slain before him and that he did not come to bring peace but war; and himself set the example by driving the money-changers from the courts of the Temple. Tolstoy, too, violated his own preachment when he attacked the social and religious evils of his day.

**Jews Had Same Doctrine**

But assuming that he was right, one fails to see wherein this doctrine is more Christian than Jewish. We also had our advocates of non-resistance. The Servant of God, who is despised and rejected, smitten and stricken, and yet "as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth," was conceived by Jews and referred to Jews, long before it was appropriated by Christians and by them applied to Jesus. "Only in peace and rest shall ye be saved; in quietness and in confidence shall be your strength," pleads Isaiah with his people, and Zerubabel, centuries later, reiterates: "Not by power, nor by might, but by My spirit." Galling as was the yoke of the *Galuth* our saints and sages yet ever frowned upon any attempt to "force the end of it" (*lidhoq eth haquetz),* for "the Lord does not delight in the destruction of the wicked." The Jewish superman is he who is the humblest, like Moses and Hillel, "who regards himself as if he were not"; "who, though stalwart as the cedar of Lebanon, is as pliant as a reed."

Yet Israel may well join in the universal esteem in which this Russian sage was held while alive and still more since his death. His voice was the voice of Jacob. His mistakes were the mistakes of the head, not of the heart. If he had "Christian prepossessions" he had no Jewish prejudice. On the contrary, he was ever ready to take up the cause of his Jewish countrymen, and to plead in their behalf. When he heard that the son of Rabbi Minor of Moscow was denied a professorship because of his religion, he did not rest until his disability was removed. When, later, he learned of the outrages committed against the Jews of Kishinev, he even courted the death of a martyr in his immortal "I cannot be silent," which stirred the hearts of the thousands who read it to their profoundest depths. And when through his many contacts with Jews, among whom he found his greatest admirers and most devoted followers, his knowledge of Judaism increased, he showed himself great enough to change his mind and penned that famous reply to the question "What is a Jew?" in which he declared him as the pioneer of liberty, the founder of civilization, the emblem of toleration, the "sacred being who has brought down from heaven the everlasting fire, and has illuminated with it the entire world."

# Coinage of Ancient Days Restored

## By B. P. Choate

ON NOVEMBER 1, 1927, the ancient coinage of Palestine was again instituted, restoring a circulation which for more than 18 centuries had been unknown to the world. The new currency bears its denominations both on the notes and on the coinage in the ancient Hebrew language as well as in Arabic and English. The coins, which are divided into one, two, five, ten, twenty, fifty, and hundred mils are known in Hebrew as Perutah, Ma'-an, Me-eraim, Hezi-Shekel, and Shekel. The 500 mil notes show a reproduction of the Tomb of Rachel, while the reverse side bears the picture of David's citadel in the old Jerusalem.

The history of the coinage used by the people of Judah, strictly speaking, commences with the time of Simon the Maccabee, and continues until the fall of Barcochba. Simon assumed the leadership of the Jews in the year 143 B. C. In the third year of the reign of Simon, the Jews first issued their own coinage which was composed of silver and of bronze.

The silver shekel, the half-shekel and the unique quarter-shekel were issued, upon the face of which were found the words "Shekel of Israel"; the half and quarter denominations were issued during the first four years of the illustrious reign. The first year of Simon's administration was also marked by the issuance of a large bronze coin enfaced with the inscription "Simon Nasi Israel." Two smaller bronze coins are also recorded as having been in circulation, and bearing the inscription "Shnat Shtaim," denoting its origin in the second year of the reign, and that of "Shnat Shalosh" in the third.

Finally Herod, in the year 40 B. C., was proclaimed "King of the Jews."

The coins put into circulation by Herod subsequent to this accession bore Greek and Roman characters and for more than 170 years the shekel made no appearance. For a short space, during the revolt of Barcochba and the days of Hadrian, this coinage was restored.

"Herod the Great" and the Herodian dynasty governed Palestine as a vassalage of Rome until 100 A. D. The year 70 A. D., however, was marked by an outbreak of the Jews against their oppressors and in commemoration of the massacre which followed, the Romans issued coins bearing the inscription "Judaea Capta." A bronze coin was struck contemporarily with the inscription "Judaea Navalis" to emphasize the destruction of the Jewish Navy, which indicated that the power attained by the people of Judah upon the sea bore no meagre reputation in the eyes of the conquering Romans.

*Ancient silver shekel. The reverse side symbolizes the deliverance of Jerusalem.*

In the year 122 A. D., in the reign of Hadrian, Barcochba with a huge army of patriots rose in rebellion. The Roman forces were defeated and the conquering Barcochba regained a dearly purchased independence which the Jews enjoyed for about two years. At the end of this period Julius Severus marched upon the land and terrible massacres followed.

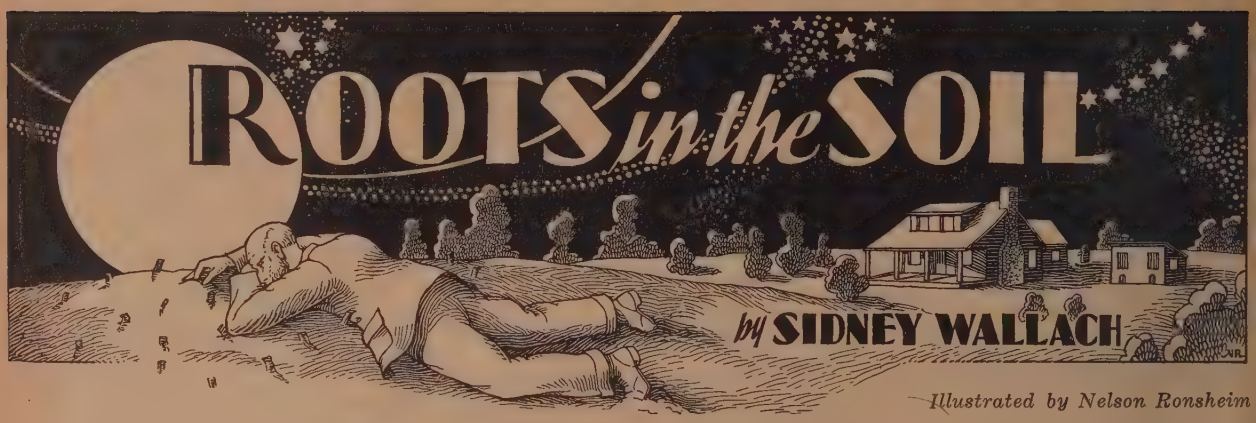
The city of David suffered an alteration of name to further submerge its dignity and it was known as Colonia Aealia Capitalina. Thus passes history through 18 centuries until that great day in 1917 when the gates of Jerusalem quietly opened to General Allenby, who dismounted and walked into the city of David which had during the previous night been evacuated silently by the Turks.

*The 500 mils note, worth about two and a half dollars.*

*This coin shows the olive branch formerly used on ancient Hebrew coinage.*

The establishment of the new currency by the Government of Palestine is one of the major steps in the development of that land. In seven years the population has doubled itself twice over. Great tracts of land have been reclaimed, agricultural colonies have been established and the greatest irrigation system in the world has been brought into being. On Mount Scopus rises the Hebrew University impelling new impetus of thought into the hearts and minds of Judah. The Jordan has been harnessed for purposes of power and engineers have created motor roads where until recently the donkeys of old Biblical days alone provided a means of transportation. The saline deposits of the Dead Sea have been analyzed and known to contain the richest potassic and alkaline output of the commercial world. Their treasure is unknown.

The new currency, replacing that of the Egyptian which had been in circulation since the British occupation in 1917, is based on the English sovereign. The Palestine pound, divided into one thousand mils, is equivalent in value to the English pound sterling and is 2½% or twelve cents less in value than the Egyptian pound.




*Illustrated by Nelson Ronsheim*

BY six o'clock Old Man Rosenberg dropped his work, signalled to Lex, his lone hand, to do likewise, and turned his steps in the direction of the farmhouse. As he trudged along, with Lex following close behind him, he heard the rattle of the returning Ford. That meant Benjy was back from Troy. He hurried his stride and soon came into the kitchen of the farmhouse.

Between bites he listened to Benjy's rapid talk. A farmer several miles up the road had auctioned off his land. "I saw the crowd when I was passing by and I sort of thought I'd drop in to see what was what."

"Who was it?"

"The Macphersons. You don't know 'em very well. Heard him say he was quittin' for fair. 'What's the use?'" Benjy imitated in a falsetto. "'Get a bumper crop one year i' ten and starving in between. I don't call that fair, I don't!' . . . Didn't fetch much of a price, though, that farm."

The old man's hand cut the air neatly. "Of course not. He's a fool for quittin'. If yer put, just stay put; that's what *I* say. Nothing like it, *I* think."

Benjy looked up, reproachful at the stressing of the *I's*. He knew what his father meant.

They busied themselves with the food. Old Man Rosenberg sat opposite his wife, Ma, who brought the meals on in an uncanny silence. No one seemed to mind her; although many years before when she first lost her voice, the room that contained her seemed to echo a weird silence. Now, Time had accustomed them to the quiet of her ways and to the timid questioning in her gaze.

"What's he doing now?" the old man suddenly lifted his face.

"Who?"

"You know. That there farmer, Macpherson."

"Oh," Benjy's voice made a feeble attempt to hide his excitement. "He's going off to the city. Lots there to do."

"How do you know?" the old man was suspicious.

"Wasn't I there myself? I had a coupla hours after buying the new separator for Ma and th' other stuff, so I just mooched around a bit."

"What did you do?"

"Oh, saw a coupla people. Henry Taub asked how you were."

He was not to be sidetracked. "Did you meet Charley Ross?"

Benjy mumbled "Yes" into his coffee.

The muscles on the old man's face began to play in alarming twitches. He burst out, "What did the son-of-a-gun tell you?" Then, after a silence of several minutes, he watched his son get up from the table and move off toward the rickety stairs leading to his room. "Hope you sent him flying good and proper." He worked himself up into excitement until Lex tugged at his sleeve to quiet him; a movement which only enraged him the more. He cried up the stairs: "Don't, Benjy, you're not going there. What's the city mean to folks like us? The city's nothing but ache and bustle. Supposin' you have no Jim Dandy slippers. You get everything you want, no? There's lots here, ought to satisfy you; you think you know them but you just wait and see. . . ."

He growled into his beard while he waited for a reply that never came down to him. Benjy was probably doing his exercises now.

From a box in the corner the old man took out a crotch he was shaping for the barn and whittled away at it savagely. "You're not going," he spoke to the stick in his hands. "No siree, not if *I* can help it."

Benjy closed the door of his room, cutting his father's voice off to an indistinct rumble as that of a cataract heard in the far distance. He threw off his shirt, untied his tight, uncomfortably laced shoes and prepared for his usual exercising. He watched the ripple of his muscles as his arms swung around in determined movements. It was a love for his body that brought him to his room to exercise even after a hot day on the fields or in the wearying cattle barn. He strained his handsome body in swift gyrations. Then he lay full length upon his bed, stared at the ceiling, and considered his day.

Why couldn't he go to Troy? After all, Charley Ross was a success, wasn't he? What would he, Benjy, have for his many labors, for the strain of his powerful body? He calculated what the city held out for him —a munificent salary, handsome clothes, shows, girls. "Hell," he admonished the mute ceiling, "no use staying on the old farm."

The more he thought of his lot, the more he felt himself deeply injured by the old man. Then the voice of Lex broke in upon his silent rumination.

"Working in fixin' the radio?" Halting and sibilant, the speech told of Lex's Bohemian birth.

"No, Alex. I'm quitting, that's all."

"You're not going away, Benjy. What'd the old one do?"

"I don't care. I guess I'm going and that's just about all to it. I don't figure on burying myself here on the farm. There's Troy and maybe New York. Hell, I say!"

Lex brought a forefinger to his lips. "I guess you're just het up. Better fix that radio; maybe then we'll hear some good music, make you feel lots

better, huh?" Lex rose clumsily and lumbered out of the room, leaving Benjy fuming in his chair.

That settled it. Benjy rocked in a chair, brooding vocally over a glimpse of the landscape that he could see. Finally he came to a conclusion. It was with startling suddenness. Just as suddenly he strode over to his trunk, flung it open, turned to a dilapidated bureau and emptied its contents into the trunk. For a long time he worked over it, stuffing the resisting, creaking trunk. When he was ready, the room was dark, lit only by the cold smile of the moon.

* * *

With a caravan of thoughts crossing and recrossing the tracks of his mind, Old Man Rosenberg tired of his whittling and threw the stick aside. His wife looked up in surprise from the picture paper, several months old, which she was re-reading for the hundredth time. Avoiding her eyes and the puzzlement he could see in them, he looked out across the fields. Then he asked Lex to see where the cows were.

Lex flopped out, his footsteps thumping annoying intervals of beats. Later the old man heard his feet climb the stairs. A light exchange of voices told him he was with Benjy.

His thoughts lunged upstairs, the while he mechanically opened the frayed edges of a *Chumosh* (Bible) and sat down to drone over its contents. He turned the pages without reading them. Meanwhile his mind strayed back to the Russia from which he had come. . . .

He was young Chonen, then. He could go along *viersts* of his land where the hops gilded the landscape. Beyond, he knew, there was a vast expanse of other grain—*his* grain, mile upon mile of it. That was before the Imperial Decree came.

It was hard, breaking away from the soil. The soil was good, it was deep and black; it had nourished him and his forebears for multitudes of years. And he dreaded the city: there were too many *droskas;* and too much gold; there were Cossacks and officers. Mirel was not to be trusted to them.

His exodus from the farm—he had to sell in a hurry to avoid a worse fate—was a grim series of trials. He settled in Brezmil, hating the measly town where one who had a watermelon patch, a dozen hens, and a nanny goat was counted among the farmers. He moved to Solynsk; to Stry; finally he came to the large city Lodz, thinking that at least it was not as stupid as the townships that aped its greatness.

Right from his *Chumosh,* now, he read his story; the pages told him of his own efforts; of the tense events of his city days. Perhaps it was his fault that Mirel was led astray; a girl needs good care, a guarded training—

*Benjy mumbled "Yes" into his coffee.*

and what had he given her? And then that day; her lips were blue with the poison she had taken; she was not even given an honorable grave. Like a thief she was buried—near the gate—his Mirel!

The *Chumosh* poured out his story; how they had all come to America; how the old woman had lost her speech and her hearing in the uproar of city streets and after the great fire of the tenement near which they lived.

It was good, after these years, to be on a farm again; to smell the odor of full-grown hay piled up in giant bunches; and of clover, and of the manure rotting out on the pasture. Folks in the city were rich, maybe, but . . .

The noise of a heavy object dragged across the floor upstairs interrupted him. That was from Benjy's room. For a moment, a chill numbness gripped his heart as he realized what the sound meant. Then, his lips twisted into a painful smile, he moved slowly to the stairs and up into the hall above.

* * *

"You're not really going?"

He felt limp, but in the semi-dark room with only the moon streaming full upon him his bearing was deceptive; the moon cast a veil of strength over him.

"You're not really going?"

To the shrug that came in reply, the old man poured out the eloquence of his story. Benjy turned, in order not to see his father's face.

"What's there to do here?" he burst out. It was a half cry. "I hate the place; all work and no play."

"I got Lex to help you. I'll see, maybe I can get someone else, too. You don't have to work hard. Just stay here."

They were wrapping themselves into a silence which each one wished to speak for him. Then a curious sound that came from the old man's throat brought Benjy over to him, swift as an arrow. "Don't take it that way, Pa."

"Pa" was sobbing, clucking, up sobs that rent his body and that turned heavy tears loose over his pitted cheeks and into the straggling greyness of his beard.

"Never mind, I just can't help it," he was half inarticulate. "'Taint no use saying this or that. You're going away to Troy, maybe to that fat tailor, Ross, maybe . . . You'll feel sorry."

He turned to go, after disengaging himself from Benjy's arm. His son watched him move slowly to the stairs, and as slowly go down. The words came as a surprise to the retreating figure on the stairs: "I'm not going, Pa, I just reckon I'll stay here."

* * *

Downstairs, Old Man Rosenberg took a few turns about the room, tugged at the oilcloth spread over the table, looked yearningly upstairs. Ma

*(Continued on Page 271)*

# Among Our Contemporaries

## By Edward E. Grusd

A FINE summary and account of all the Jewish youth movements in this country are collected in the most recent number of *The Jewish Center*, quarterly magazine of the Jewish Welfare Board of New York City. But hold on! In the lead article, Maurice Samuel writes that there are no Jewish youth movements in this country. Whenever a real youth movement begins, he says, the older folks are alarmed and discomforted, and wouldn't think of supporting it.

"There are two vital discouragements to a Jewish youth movement in this country," writes Mr. Samuel. "First, there is no youth movement in the American people at large to set up a parallel movement in the Jewish youth. Second, a *Jewish* youth movement, that is, a movement of the youth in a Jewish direction, would be a revolt. . . . We have in America indifference on the part of the elders, and a parallel indifference on the part of more of the youth. . . . A third parallel fact is, of course, the present mildness of American anti-Semitism."

No, all the various youth organizations described in the rest of the magazine are not youth movements at all; according to Mr. Samuel, they are "highly respectable activities." We don't want revolutions. What we want is for the young folks to stay within the fold. "We should make it less and less of a strain to young people to attend services. Religion should be something unusually interesting to the young," Mr. Samuel declares unequivocally, and most appropriately A. L. Sachar's article on "Hillel and a Jewish Renaissance" follows. For where is religion more interesting to the young than in the B'nai B'rith Hillel Foundations?

"We need men whose finer sensibilities are trained, who understand that a Jewish institution does not flourish with swimming pools and gymnasiums," writes Mr. Sachar, and then goes on to tell how such a type of Jewish man is being groomed in the seven Hillel Foundations.

Another B'nai B'rith offspring described in the magazine is the Aleph Zadik Aleph, written by Sam Beber, young Omaha attorney who founded the organization, which he calls "a challenge by youth to its elders."

And while we're on the subject of youth, let's look at the *Avukah Annual*, published by the New York chapter. Dedicated to Albert Einstein, this interesting magazine, after an introduction by James Waterman Wise, the new Avukah director, contains panegyrics in favor of Theodore Herzl, Palestine, Joseph Trumpeldor, the Jewish Agency, and Saul Tchernichovsky, the great Hebrew poet. In the outstanding article, Samuel Saretsky meets the oft-repeated charge that Avukah is intellectually poverty-stricken. He is not indignant at this charge, but firmly insists that "Avukah can include in its program an increasing attention to intellectual pursuits. But its dominant efforts must be in the direction of stimulating interests for Palestine among a larger number of Jewish students."

And now for the fat, leading April issue of *The New Palestine*, packed with good things. But out of this splendid welter we choose "The Ninth Dominion," by Dr. Chaim Arlosoroff, a solid, well-thought-out presentation of the pros and cons of the recently-formed Seventh Dominion League of London, which is working to secure Palestine for the British Empire as a dominion when the League of Nations mandate expires in 25 years. By that time, opines Dr. Arlosoroff, Palestine will probably be not the Seventh, but the Ninth Dominion, for India and South Africa will most likely have been taken in by that time. Also, he thinks that Colonel Josiah Wedgwood, the non-Jewish Chairman of the Seventh Dominion League, "was a little too hasty in registering his patent. . . . For, the Jew has a natural eagerness to know which is going to be the 49th or 50th step that he will take in his normal progress towards his goal," before he decides even the first and second.

Examining the program itself, Dr. Arlosoroff points out that "the fundamental principle upon which the political program of Zionism is based is the right of self-determination in itself," and joyfully insists that as a Dominion of Great Britain, Palestine would be a "wholly independent commonwealth." Furthermore, he pursues, "in the course of the next few decades there will grow up all around Palestine a series of independent or semi-independent Arab kingdoms," and it would be better for Palestine at such a time to be riding high and dry upon the upholstered bandwagon of a great power like England than to take its chances on the open road alone.

And when it comes to the League of Nations, Dr. Arlosoroff is ecstatic. "The Dominion status would give Palestine a political standing quite out of proportion to its size and resources," he exclaims. Further, "the attitude toward the Jewish National Homeland of the British officials in the country—far from whole-hearted support at present—would undergo a fundamental change."

And now for the cons. Dr. Arlosoroff points out that the Jews of the Diaspora "owe allegiance to almost every citizenry upon earth. . . . As soon as Palestine accepts membership among the Dominions of the British Empire, this national homeland . . . sides with one of the powers." Now, assuming a future conflict between Great Britain and any other great power (the United States, for instance), "four millions of American Jews would find themselves in the position of 'hyphenated Americans,' as far as their attitude toward the national homeland would be concerned. . . . The national homeland would lose, at least temporarily, its position as the center of the nation as a whole."

But although this is "a very grave problem . . . a very hard bite indeed," Dr. Arlosoroff is not greatly worried by it. Alliance with England, he finds, is, "after all, the safest road."

Alas! so little space is left to report what the April number of the *Theater Guild Magazine* has to say about Maurice Schwartz and the Yiddish Theater. Here's an idea of its present state of evolution: "That the Yiddish Theater has already left behind its purely foreign stage and is now at least partly American is proved by the English synopsis on the programs and the advertising in English newspapers and in the lobbies. No longer do self-styled "slumming parties" go down for 20 minutes of garlic-perfumed exoticism after a smart dinner at the Cafe Boulevard; rather the East Sixties now descend in reverence to see remarkable productions."

# Meetings of Important Bodies

THE week-end, April 13, 14 and 15, witnessed the meetings of several of the governing bodies of the B'nai B'rith. During this period the Central Administrative Board, the Governing Board of the Anti-Defamation League, and the Hillel Foundation Commission met in separate sessions in Chicago. The meeting of the last named Board coincided with the Hillel Foundation debate between Illinois University and Wisconsin University teams.

* * *

**The Central Administrative Board** meeting appropriated $6,000 to assure, during the next two years, a continuance of the library for general use in the City of Jerusalem. This library, originally housed in the B'nai B'rith Building, has grown to huge proportions. A very large part of the collection of books has recently been moved to the site of the Hebrew University on Mount Scopus and has been placed in the new Wolffsohn Memorial Library just dedicated. Thirty thousand books, for the most part of a popular nature, were left behind with no provision for their care. Mount Scopus is far removed from the center of Jerusalem and is not easily accessible. The library on Mount Scopus, therefore, would not be available to most of the people of the city. An appeal was made by Dr. Judah L. Magnes and other prominent co-religionists in Jerusalem to the B'nai B'rith to provide means for a continuance of the city library. It was stated that $6,000 would provide for it during a period of two years. The Executive Committee empowered President Alfred M. Cohen to act on the appeal and he, after advising with the administrative council, decided to grant the request upon condition that the library bear such a name as shall identify the B'nai B'rith with it.

The Secretary's report showed that since the last meeting of the Board, 982 new members have been introduced into the Order; the B'nai B'rith Traveling Art Exhibit has been displayed in 20 communities in District No. 3, always to the great satisfaction of visitors and praise of the press; that the Order's educational program has been further extended by the introduction of 100 stereopticon slides depicting B'nai B'rith activities—these slides are now available; progress is being continually made in the Wider Scope Campaign, the latest drives having been made in New Jersey and Georgia; the A. Z. A. held its annual Tournament in Memphis in February, adding immensely to the popularity of that organization; additional B'nai B'rith Hillel Foundations have been established in the University of West Virginia at Morgantown and in Cornell University in New York State; work in Mexico continues, the latest being the establishment of a Loan Society in Mexico City, stock in which has been subscribed to a considerable extent by Jews of that city, many of whom owe their start to B'nai B'rith assistance; the contribution of the B'nai B'rith to the Hebrew Teachers' College in Jerusalem has evoked warmest appreciation.

* * *

**The Hillel Foundation Commission** arranged its meeting so as to coincide with the holding of a debate between the Illinois State and Wisconsin State Foundations, which naturally brought the directors and many of the students of those Foundations to the scene of the debate. For the purpose of obtaining at first-hand the views of the directors and student bodies of all B'nai B'rith Hillel Foundations (except, because of great distance, California) the Commission extended an invitation to the directors and the presidents of the student bodies to meet with it. Accordingly, all the invited Foundations were represented in a conference that occupied all of the morning of the day on which the Commission met.

President Cohen, Chairman of the Commission, opened this unique meeting, which was largely attended by members of the Commission. The Chairman welcomed all who were present; thanked Mr. Fred Bernstein, Chairman of the Hillel Foundation Commission of District No. 6, for making arrangements for the conference; and then relinquished the gavel to Dr. Louis L. Mann, Acting Director of the Foundations.

In assuming charge of the meeting, Dr. Mann said, among other things, "We are going to psychoanalyze the Hillel Foundation." All present took him at his word and discussion never lagged for a moment thereafter. The student presidents reported on the attitude of the students in their respective colleges; the Directors described the problems with which they were from time to time confronted and the way in which they handle them, while members of the Commission listened with wrapt attention, not infrequently asking questions and offering suggestions. The result of this free-for-all discussion was a better understanding, on the part of all directly interested, of the needs and problems of the Foundations.

The Commission held an all-afternoon session in giving attention to a variety of subjects that were presented. On invitation, Rabbi Jacob Kohn of the United Synagogue of America, sat with the Commission.

* * *

**The Governing Board of the Anti-Defamation League** met with Mr. Sigmund Livingston, Chairman, presiding.

Dr. Boris D. Bogen, Secretary, who heretofore had made a report on conditions affecting the Jewish people who go to Rochester, Minnesota, for treatment, was authorized to employ a suitable successor to Mrs. Myron Richman, who has been temporarily serving. The Secretary reported that the Mayo Clinic authorities were encouraging the work of the League.

Further co-operation with the Federal Council of the Churches of Christ in America was approved.

The Speakers' Bureau reported that during the last three months 56 addresses had been delivered before luncheon clubs and similar organizations in 55 cities widely scattered. The speakers were favorably and even at times enthusiastically received.

A review of the work since the beginning of the year showed that numerous efforts to prevent ill-favor of the Jew had been successful. All new plays and motion pictures in New York affecting the Jew were previewed. None of them, however, was found to contain anything of an objectionable nature.

In quite a number of instances in magazines and book publications the publishers conceded the correctness of criticisms pointed out by the League and promptly promised the exercise of greater care in the future and the elimination of objected-to phrases in subsequent editions of books.

* * *

**The Debate** between representatives of the B'nai B'rith Hillel Foundations of Wisconsin University and Illinois University attracted to the ball room of the Covenant Club as

*(Continued on Page 271)*

# A Painter Sees the New Palestine

## By Jerome Mellquist

[*An exhibition of Elias Newman's paintings and water colors was on display during April at the Yorke Gallery in Washington, D. C., where it attracted considerable attention in the press and local art circles. Most of the subjects in that exhibition were Palestine scenes, of which examples are shown and described in the following article, although there were also several American landscapes and views of scenes in Georgia and Virginia. This was Mr. Newman's fourth exhibition this season, the other three having been held at New York, Atlanta, and Baltimore. The Baltimore Museum of Art afterwards acquired some of Mr. Newman's paintings.—Ed.*]

ELIAS NEWMAN, young Jewish painter, has returned from Palestine after two years. He brought his 35 paintings in oil and water-color which were recently exhibited.

His exhibition evoked at least two questions. First, what has the 24-year-old artist done with Palestine in his paintings? And, just as important, what has Palestine done to this young painter? The first of these questions involves, of course, Newman's understanding of his material as well as his handling of it; in other words, this question considers the artist esthetically. The second question deals with him from the social point of view.

### Brilliant Palestine Sunshine Illuminates Pictures

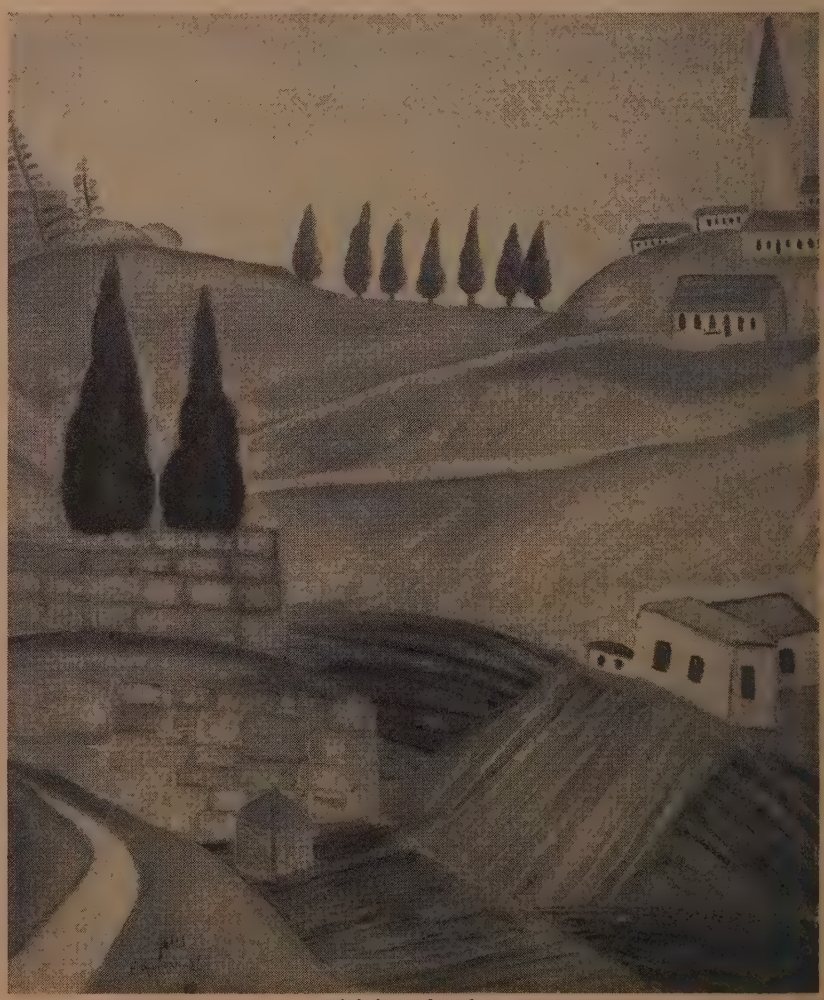
Bravely and freely, with a freedom which rivals Nature itself in Palestine, Newman applies his colors. All in the same picture, "The Seven Mills," he has painted bold reds and greens in contrast to pale pinks and clear blues; even the white clouds gleam. Each color, distinct as it is, seems to be pervaded with the intense sunlight of Palestine. Just as throwing a spotlight on a scene makes its contents leap out more decisively, so have these painted colors been caught and glorified by the sunlight of Palestine. The artist's eyes have seen the colors and his imagination has lit them with that illuminating, almost glaring sunlight.

It is the same in "Still Life, Flowers." This picture of a glorious bouquet crowning a flower-vase, is quick with the same color-intensity as "The Seven Mills," although one does not feel in it the presence of the penetrating sunlight so acutely as in the other painting.

Newman does something different with "In Jaffa." Here he depicts dusk and his colors are subdued. Dull red sunset glows in the western sky, above the red-brown of roofs and above the strange blue of the mosque. The brooding of the East is in this blue temple, an effect due, perhaps, to the painter's skill in the use of the color. This power to produce—or is it to reproduce?—mysticism is employed once more in the "Mosque in Jaffa." Again the time is twilight, again the color is a deep blue, only now it is used on the door of the mosque. Everything in the picture is dominated by the blue of the door.

### Paintings Noted for Strength of Design

Mastery of color is not the only strength in these paintings; design is another. The "View From Hill of Three," the first painting done by Newman in Palestine, has been praised by artists and critics for its perfect execution. Each part fits into the next precisely. There is no uncertainty, no shakiness of plan, in evidence. About the hill turn concen-



*Vicinity of Soloam*

*Vadi Muserarah*

tric circles of fields, meadows, and trees. A logical mind, a mind with a love for order, has planned this picture. Although some of the later pictures seem more jumbled, most of them are painted with unity of composition.

He also makes parts of his canvases seem to move. In "The Seven Mills," for example, the water rolling out from under the mill-wheel actually appears to be flowing toward the person looking at the picture. Newman repeats this impression in "The Jordan," where the ancient river, shimmering in the pellucid sunlight, curls, shifts and eddies; and always there hovers over the water the illusion of movement.

Blue Mediterranean waves peek over each other and apparently roll toward the observer, in "Jaffa Harbor." On the lapping waters a tiny ship, curved into a graceful crescent, sails distended, leans against the wind. It, too, like the waves it rides, is in motion.

**Newman Is No Sentimentalist**

Like other present-day artists—and especially the young Moderns of the Palestinian group — Newman is no sentimentalist. He tries to paint honestly what he sees. There is nothing beautiful, for example, in the gaunt tree rooted on the shore, in "The Jordan." Leafless, it stands bare and ugly. So with the shore: dirty and red-brown. Artistically, Newman sees things with his own eyes and he does not hesitate to put down with vigor what he has seen.

Despite his adroitness, strength and honesty in painting towns and country, sea and river, Newman may have neglected a phase of his talent greater than these. The reference is to portraits. Why hasn't he done more than the one portrait, "Mr. X"? Surely, his success with this one would justify further experiments. The portrait is of an immobile brown face. One wonders about this being. His is not a crafty face nor an evil one, yet it is that of a warped and thwarted nature. Though not a finished work, the picture impresses unforgettably. If the picture is only an experiment, it is possible that Newman may, encouraged by his success, try others.

Aside from the 20 oils, the artist exhibited 15 water-colors. The water-colors, one feels, have not the intensity nor the virility of the oils; that they are executed in a lighter medium may be the reason. Yet in water-colors as in oils, Newman works with control of color and arrangement, as well as with honest directness. So much for the technical and esthetic consideration of the artist.

**What Palestine Has Done to the Painter**

From the social point of view now, what is the meaning of Elias Newman's work? A glance at two of the water-colors may supply a suggestion. One shows the old Jerusalem; the other pictures the new. The former depicts the so-called "Temple Area" of the old Jerusalem, with its straitened stairways—more like narrow, up-and-down pathways than stairs—instead of streets, and with its cave-like houses squeezed together. Here, where many Arabs live; where the dome of the Mohammedan mosque, El Aksa, sacred to Mohammed's believers, sits mysteriously; here, where believers worship at the Mosque of Omar, all is ancient. The very wall itself has been standing for thousands of years. Here pray the worshippers, Mohammedan, Christian, and Jewish alike—this is Old Jerusalem, sacred to all of them.

*The Blue Synagogue of Jerusalem*

Elias Newman has painted a bit of this old Jerusalem in one of his water-colors; and he has portrayed a segment of the new Jerusalem in another. Outside the walls of Old Jerusalem springs up, each day, each hour, more of the new. Here there are, besides the structures in Oriental style of architecture, some unmistakably American and European. Here, where children creep unwillingly to new schools; where theaters amuse and satisfy the hunger of the soul, here, where banks flourish, and new business establishments steadily grow up and where the latest phases of modern civilization are being brought into being day by day—everything is new.

This newer Jerusalem is a city erected by pioneers. Like the western frontiersmen of America, these pioneers have come to build a new life. Already they have pushed up their homes and businesses and cultural institutions. They have gone beyond the limits of Jerusalem, Jaffa, Tel-Aviv and Jericho; they till fields unplowed for hundreds of years; they plant and reap land that the farmer's hand had long not touched and whose plains and valleys, hills and cities had long been asleep. It is young in life and eager for life; another pioneer civilization.

**Young Artists Seek to Interpret Pioneer Efforts**

Usually pioneers are so busy constructing that they have no leisure for the refinements of culture, thought, and art. But the new Palestine is uniquely fortunate; it draws to it as pioneers a people with a rich culture, a people which wishes to preserve this culture by replanting it where long ago it first came into being. Palestine is fortunate in another respect, for young Jewish artists have come to her from Europe and America. These artists, young men and women, thrill when they see her rebirth, and they seek to interpret her pioneer efforts.

From the social point of view, then, Elias Newman is interpreting the work of the pioneer who is building the Palestine of today and tomorrow. Particularly does the artist interpret this pioneer and his abundant energy in the two water-colors, one of the old, one of the new, Jerusalem, already mentioned. But he effected a similar interpretation in his first picture, "View From the Hill of Three," in which may be seen the result of the farmer's work in the fields; and he did it for the farm scene again in "Vadi Muserarah" and in the "Valley of Hinnomm."

He and the artists associated with him—Lubin and Melnikoff of Chicago, Rubin of Rumania, Paldi of Russia, and Siona Tager, the only woman of the group, who was born in Palestine (Newman was born in Poland)—and several other young artists—are putting into paintings, etchings and sculpture, their conceptions of the new Palestine.


# KIRK LAKE CAMP

*A High Class Summer Camp for Boys*

LOCATION—Mahopac Falls, N. Y. Foothills of the Berkshires; 700 feet altitude; on the banks of a three mile fresh water lake; 60 miles from Times Square, N. Y.

EQUIPMENT — Bungalows, with electric light and running water and sanitary plumbing; shower baths; library; gymnasium; recreation hall; medical infirmary; guest house.

ATHLETICS—Basket ball; baseball; tennis; handball; track; marksmanship; horseback riding, and all water sports.

ACTIVITIES—Nature study; woodwork; dramatics; first aid; bible study; religious exercises; coaching classes; musical training; sketching and cartooning.

COUNCILLORS — All college men and teachers with camp experience under the personal direction and supervision of Mr. Max M. Gilbert, A. B., Vice-Principal of the Central High School, Paterson, N. J. Lecturer on the Drama, Rutgers University. Past President Jephthah Lodge No. 143, I. O. B. B.

Jewish Dietary Laws Observed.

ENROLLMENT LIMITED

For booklet and particulars address

M. M. GILBERT

455 E. 30th Street Paterson, N. J.

WHAT IS THE PURPOSE OF THE T. S. J. S. W.?

(1) *". . . to train people to carry on the work in more than 12,000 Jewish social service organizations, on which American Jewry spends approximately $40,000,000 annually . . ." (See Pamphlet, p. 3.)*

**The Training School for Jewish Social Work**

Offers a course of study to college graduates in preparation for Jewish social work as a profession. Scholarships and Fellowships ranging from $150 to $1,000 are available for the next school year which will begin September 30, 1929.

*For full information, address the Director*

**THE TRAINING SCHOOL *for* JEWISH SOCIAL WORK**

**71 West 47th Street New York City**

# George Gershwin: Genius of Jazz

## By Will Goodman

GEORGE GERSHWIN struck a note heard round the world. A Jewish lad from New York's east-side, his name in many places is synonymous with American music. It would take a Horatio Alger to write his life. From east-side pauper to millionaire jazz-king! From nickel vaudeville houses to Tinpan Alley! From Tinpan Alley to first rate musical comedies! From Broadway to Carnegie Hall! Why, his life is one large exclamation-point. Little more than a dozen years ago, he was an impoverished and unnoticed boy, who made a little money for himself and his mother by any odd jobs he could find. Today he stands at the peak of the writers of musical comedies and jazz songs. Not only that, but he has stormed the citadels of "classical" music, and has found a frequent place for himself on the programs of the major symphonic orchestras.

*George Gershwin*

George Gershwin was born in Brooklyn in 1898 and spent his entire youth in the neighborhood of Grand Street and Second Avenue. No one else in his family was musical, but when young George began to show a liking for the keys of a piano, a teacher was obtained for him—at fifty cents a lesson. Soon, however, the fifty-cent teacher had nothing more to teach his gifted pupil, so that a more expensive teacher was necessary. Now, certainly, George was a real musician. For didn't he take lessons from a teacher who charged a dollar and half a lesson!

At the age of fourteen Gershwin began composing, writing several ingenuous and innocuous songs—all of them in jazz. Soon he got a job in Remick's music publishing house. His task was to play the accompaniments to new songs which vaudeville singers wished to try. It was in this atmosphere that George began to compose seriously—if one can say that of jazz songs.

His first published song was a puerile thing which just about did justice to its title—"When You Want 'Em, You Can't Get 'Em; When You Got 'Em, You Don't Want 'Em."

The fact that this song was far from being successful did not deter young Gershwin. Soon he got a regular position writing songs for Remick's. His first hit was "I was So Young, You Were So Beautiful," which was interpolated into the musical comedy, "Good Morning, Judge." The same year—1919—his first musical comedy, "La, La, Lucile," was presented on Broadway, and ran for five months.

Since then Gershwin has had at least one musical comedy on Broadway every year, each more successful than the one before. "Lady, Be Good," "Tell Me More," "Tip-Toes," "Song of the Flame," "Oh, Kay"—all were immensely popular. At present he has two successful musical comedies on Broadway, "Funny Face" and Ziegfeld's show, "Rosalie," for which he wrote the solo numbers and duets. In addition he has written several of George White's "Scandals" and special numbers for other shows.

Gershwin's songs are the best-liked and most-imitated today. They have what so few jazz songs have—individuality. There is no mistaking a Gershwin song; one recognizes it during the first few notes. For Gershwin has what almost none of the jazz-hounds of Tinpan Alley possess—a sound knowledge of musical technique, an innate feeling for rhythm, a profound understanding of basic, jazz form, and a liquid flow of melody. Beverly Nichols called Gershwin "a drunken Schubert." For melody and rhythm are second nature to Gershwin. And, if melody and rhythm are second nature to him, jazz rhythms and jazz melodies are first nature. Jazz and George Gershwin are inseparable; jazz is in him, it flows through his veins, it is his musical soul.

Gershwin has mastered the essential element of jazz: polyrhythm. Polyrhythm is thus far America's one distinct contribution to the technique of music. It is in essence a counterpoint of rhythms, that is, the use of several different rhythms at the same time. It is Gershwin's ability to handle polyrhythms which has distinguished him from the large herd of mediocrities. But Gershwin has not been satisfied to compose only songs for musical comedies. From the beginning he wanted to do something bigger.

It was Paul Whiteman who had always been most enthusiastic about the potentialities of jazz, and when he gave his first concert of American music in Aeolian Hall, he wanted something more substantial than songs of the "Livery Stable Blues" ilk. Accordingly, he let George do it. Gershwin reached into his magic sleeve and produced the composition which made jazz famous and respectable — the "Rhapsody in Blue." It put jazz on the musical map.

"Don't think that I will attempt to make a union between classical music and jazz," Gershwin said at the time. "One cannot do it. What I want to do is to add a certain dignity to jazz in a more serious form than mere scrap songs. And at the same time I want to write some serious music and I want to do it as I feel I must."

Realizing that jazz was more a tempo than a form, Gershwin modeled his world-famous "Rhapsody" after the Liszt "Hungarian Rhapsody," where there is also a constant change of mood. He proved, moreover, how wealthy he was in melodies. The "Rhapsody" is completely American music, and, indeed, in foreign parts it is said that American music is only the "Rhapsody."

When Walter Damrosch wanted a jazz composition for his New York Symphony Orchestra, he too came to George Gershwin, realizing that in him America had its most original and most significant composer. And Gershwin this time produced the startingly beautiful and rhythmic "Concerto in F," with its lovely blues movement. And jazz had bridged another gap. It had become important enough to be performed in Carnegie Hall, and by a great symphonic orchestra. The "Concerto" is an advance even over the "Rhapsody." It evinces a freer use of his medium, a greater confidence in himself, and therefore a greater power to put into music his indigenous thoughts.

With the "Rhapsody in Blue," the "Concerto in F," and his more recent "Jazz Preludes," Gershwin has proved the validity of jazz. He will continue to write songs, and to make Broadway a brighter and pleasanter place. But he will also continue to write jazz in more serious forms and to sprinkle his sparkling melodies and dashing rhythms throughout the staid music halls of the world.

# *Page Diogenes!*

## By E. E. Feinberg

IT HAS been called the "Bank of Another Chance." One is never quite so down-and-out that it won't lend him any sum up to $500, free of interest, irrespective of the applicant's race, religion, sex or place of residence. For 37 years Jews, Catholics, and Protestants; white, yellow and black; peddler, merchant and professor, have received 477,168 loans, heaping up the considerable sum of $20,377,464.

Yes, that was right—free of interest, and the loan to be repaid in small weekly installments. The only requirement made upon the applicant is that two business people in the city of New York endorse his note. In those instances where only a single endorsement can be obtained, the applicant still is allowed to borrow $50. Upon request, the time of repayment will be extended again and again, so that it causes the least discomfort to the obligated one.

The incredulous reader is cuddling his tongue in his check by this time, which isn't surprising; for even in New York City, where this organization has been going about its amazing activities for 37 years, a description of its services is rewarded with the invariable response, "There must be a catch in it."

Accustomed to the materialistic progressiveness of our century, one naturally accepts with reluctance the reality of an institution that annually lends over a million and a quarter dollars to any Pat, Izzy, and Emanuelo who comes asking, without charging one cent of interest. If anything in these United States is a flaming negative to the weary old pound-of-flesh conception of the usurious Jew it is the Hebrew Free Loan Society.

An even deeper shade of the fantastic is imparted to the fact when one finds in the recent report of the President of the Society the remark that "under the most trying circumstances, we always find mountains of honesty and seas of gratitude." Since 1892 the records of the Hebrew Free Loan Society prove that its faith in the honesty of man is not an idealistic mirage. Irrefutable are the prosaic figures upon its ledgers which show that 97 per cent of the loans are repaid by the borrowers themselves and only about two per cent by the endorsers. It is even more illuminating, not to say startling, to have further confirmation of this Utopian claim in the annual address of Julius J. Dukas, President of the Society for 24 years, in which he said that $1,124,460 was loaned during 1928, and only $1,112 was not repaid. Page Diogenes!

More and more extravagant appear these statistics when one realizes that not only did the Hebrew Free Loan Society take root in an inconspicuous fund of $96, but that its present lending acrobatics are performed with a working capital of not more than $442,000. To achieve the breadth of an annual distribution of over a million dollars, the officials of the organization turn the unpretentious capital over three times a year. This is the reason they almost apologetically request the borrower to make every effort to repay his loan in less than 12 months.

During 1928 the Society made two loans of $5; 150 of $20; 1,998 of $25; 2,579 of $50; 13 of $70; 961 of $100; 22 of $350; four of $450 and 837 of $500, which is not accounting for the hundreds of other loans of various intermediate amounts ranging from $10 to $500.

These sums were borrowed by persons from every social and professional class. Not only did applicants come from the lower east side of the city, where poverty and hardship have become traditional, but names are entered upon the ledgers of the organization from the exclusive Park Avenue district, from Riverside Drive and West End Avenue. A cursory glance at the occupations of those listed on the 1929 unpaid books of the Society yielded a mail carrier, a Catholic Priest, a barber, a lawyer from Fifth Avenue, a peddler, a Rabbi, a gold stamper, a broker, a pianist whose concerts crowd Town Hall; a housewife, an artist, a credit manager of a bank in the city, a farmer from Connecticut, a policeman, a restaurant owner, a Protestant Minister, an interior decorator, a doctor from Park Avenue, a tradesman from New Jersey, a plumber, a noted writer and lecturer, a bookkeeper, a clerk, a subway guard, a publisher, a tea packer, a modiste, a professor of philosophy in one of the larger universities, a publicity manager of a big theatrical producer, and students in a number of the city colleges. One might fill pages enumerating lists of contrasting identifications of the individuals who turn to the Hebrew Free Loan Society.

Conditions controlling each loan are supposed to function according to rule; but this is most elastic. The time and amounts of the installments are changed to meet an individual situation. However, where it is convenient and at all possible, the Society asks a borrower to give them five dollars a week on a loan of $100; ten dollars on one of $200; $12.50 on one of $300; and $20 on one of $500. But anyone who explains to the officials that his situation still does not permit of the return of the money borrowed, every allowance is granted, and the endorsers never advised of the delinquency of the individual.

Two young men are paying their tuition in a large medical college with sums obtained from the Society. So that these boys need not worry over their obligation the time of repayment has been postponed for two years. A prominent Christian novelist repeatedly turns to the Society for $500 to tide him over the "bare-stretch" while he writes his books. Untold are the incidents of merchants coming to the organization and receiving a loan, when their banks no longer will give them money, the shelves of their stores are over-stocked, and their creditors at their heels with demands for settlement. Frequently these men are saved from bankruptcy by the aid of the Society.

The history of the founding of the Hebrew Free Loan Society is in keeping with its present activities. In 1892, a few benevolent men took to heart with literal interpretation the text: Upon three pillars rests the world; The Bible, the Prayer-Book, and Free Loan (an act of loving kindness). To render aid to needy mechanics and small tradesmen these men created a fund of $96; the modest nucleus from which has grown the present ambitious institution. Julius J. Dukas, Meyer Goldberg, Rabbi Jacob Joseph, Eliakum Zunser, and Alter Schepira were the names of the original philanthropists.

And even with the distribution of that first modest sum a strange unworldy attitude was adopted. No questions must be asked of the applicant for a loan as to his previous life

or as to his reasons for needing money; courtesy and respect must be shown him; and no unseemly demands made upon him, such as charging interest and setting an unchangeable date for the return of the sum.

Today the Hebrew Free Loan Society has not forgotten the spirit with which those gentlemen first organized. One will find a marble square in the director's room upon which appears this pertinent reminder: "If Thou lend money to my people, to the poor by thee, Thou shalt not lay upon him interest."

The Society is housed within its own beautiful, dignified building, where the interior gives no suggestion that it is not a small bank. In marble partitions are the customary grills marked "Paying Teller" and "Receiving Teller." But on the wall are two signs which never have appeared in any bank in the world: "Free Loans on Weekly Installments," and "From $5 to $500 when Funds are Sufficient," in English and Hebrew. What a message of new hope these words inject into the despairing hearts of those who turn to the Society!

The applicant passes through a glass door to the rear of the foyer, where he states the amount he wants. No questions are asked him. The employees have been cautioned to treat everyone coming to them with the respect and consideration they would show a wealthy man turning to his banker for a temporary loan of $10,000 in a time of stress. Having furnished the names of possible endorsers, the applicant is told he may call for his money in 48 hours.

During that interim volunteer investigators check the responsibility of the references given. And if but one man can be found to sign the note, the Society will lend the applicant $50.

This spirit of dignified kindliness is apparent even in the issuances of the check to the borrower, for there is nothing written or printed upon it to intimate to the person cashing it that the Society loaned the money. Apparently it is quite an ordinary cashier's check.

All of which is attuned to the statement of the President, who says "The object of this Society is now, as in the beginning, to lend money to those in need, instead of giving alms, and thus assist respectable people, whose character and self-respect will not permit them to receive charity, but who will accept a loan which they can repay."

Almost daily there comes proof of the gratitude of those who have been the recipients of this noble way of helping the unfortunate. Men who have turned to the Society when they were "at the end of their rope," obtaining the assistance which made it possible for them to gain the top again, return to make generous donations to the fund.

An interesting feature is that any sum given to the work of the Society remains in perpetuity, never being touched for the expense of running the organization, for which purposes the Federation of Jewish Philanthropic Societies grants an annual appropriation. Names enrolled upon this Perpetual Loan Fund, whose gifts will benefit applicants for as long as the Society is in existence, are those of the late Jacob H. Schiff, Mortimer L. Schiff, Adolph Lewisohn, Hirsh L. Rabinowich, Baron and Baroness De Hirsch, Leonard Lewisohn, Heiman and Gita Kohnstamm and Herbert Golden.

In New York City the Hebrew Free Loan Society has four neighborhood branches. It is proud that it has become the parent organization of a number of similar societies established throughout the country in the last few years.

## MEETINGS OF IMPORTANT BODIES

*(Continued from Page 265)*

many ladies and gentlemen as that spacious hall could accommodate.

The subject discussed was, "Resolved, that the present colonization project in Russia will tend to solve the Jewish problem in that country." The affirmative was championed by the Wisconsin team, comprising Maurice Levine, Sydney Leshin, and George Laiken, while the negative was championed by the Illinois team, comprising Miss Mary Goldstein, Stanley Katcher, and Louis Sutin. All the speakers did well, some of them exhibiting exceptional forensic ability. The judges, S. D. Schwartz, Judge Hugo M. Friend, and Judge Samuel Heller, by a vote of two to one, decided in favor of the affirmative.

Moses Samuels, President of the Central B'nai B'rith Council of Chicago, introduced Fred Bernstein, who acted as Chairman of the Debate.

Joseph F. Grossman, President of the Covenant Club, presented the victorious team with a beautiful silver cup donated by the Club.

Among the audience was Louis Behr, a former President of the Wisconsin Foundation, and winner of last year's medal awarded the student of the University best exemplifying "Christian character." With him at the debate was Miss Mildred Priess who is soon to become Mrs. Louis Behr.

The attractiveness of the program was enhanced by beautifully rendered piano and vocal selections by Mr. Gabriel Wellner and Miss Florence Berstein, respectively.

President Alfred M. Cohen was called upon by Chairman Bernstein to conclude the evening's program and he complied fittingly.

## Roots in the Soil

*(Continued from Page 263)*

was in bed now, he knew, ignorant of everything that oppressed him. He sat awhile in mazes of thought, until the movement of a fowl on its roost called him outside.

The air was cool and odorous. A dim moon showered its light upon the countryside.

Seized with a sudden emotion, the old man flung himself on the ground. The stubble underneath prodded him with a hundred fingers, but he hugged the earth closer as if it were the body of a dearly beloved woman. He inhaled the sweet moisture of the dew.

He was happy.

He knew his happiness would not last. This time Benjy was persuaded to stay. Soon the time would come when he would not be content; and the two would then go their varying ways; Benjy to the city, he on the farm with his mute mate and the earth speaking glory through a thousand tongues.

He pressed himself close to the earth till his beard was damp and the grass blades printed their designs upon his clothes. This was the great gift; good, rich black soil. To the last, he would have it.


## *On Behalf of Our Advertisers*

Turn the pages of this magasize and study the advertisements.

These advertisements represent the most eminent firms and concerns of their kind in this country. Their products are of uniform excellence—of highest grade quality.

Each of these advertisers has been carefully selected.

Every advertiser in our magazine is in hearty accord with our program of social justice and tolerance.

Our advertisers merit the support of our subscribers.

# The Printed Page

## PROFESSOR KAHANA'S COMMENTARY

THE appearance of Professor Kahana's Hebrew commentaries on JOB and PROVERBS is an event over which true lovers of thought and literature will rejoice. To be sure, there are plenty of commentaries in English and in German on the various books of the Bible. However, for the most part they are written by Christian scholars, and in the interests of their denominational preferences. With but few exceptions they delve into the depths of our Book of Books without a proper insight into Jewish psychology and Jewish mentality. Often, too, they display a woeful lack of linguistic equipment. Consequently the modern study of the Bible, phenomenal though it is in many respects, suffers from onesidedness and from hasty generalizations.

Jewish scholars have done comparatively little to remedy the situation. Outside of Ehrlich's *Randglossen* and *Mikro Kipshuto*, there is not a single commentary of scientific nature for either scholars or laymen written by Jews in any language, covering the entire Bible. With this condition in mind, it is possible to estimate the true significance of Professor Kahana's work. He set out to supply the Jewish people with a complete scientific commentary of the Bible.

The commentary presents the best results of ancient and modern learning. The old versions of the Bible, the felicitous observations of the Rabbis in the Talmud and Midrash and particularly the views of the great Jewish grammarians and exegetes of the Middle Ages are here skillfully utilized and combined with the scientific results of European scholarship. Professor Kahana's mastery of Semitic languages and of ancient Oriental literatures enabled him to discover new and helpful meanings of passages that had remained obscure to other commentators. He also enriched his volumes with excellent introductions, which display independence as well as soundness of judgment. While now and then room is left for difference of opinion with regard to certain interpretations, there can be no two opinions regarding the worthwhileness of this work. Professor Kahana has made a first class contribution to Judaism, which students will appreciate, and which men of means should consider a privilege to support.

SAMUEL S. COHON.

* * *

## GOOD NEWS FOR PUPILS

**In the Days of the Second Temple,** by Jacob S. Golub (U. A. H. C.).

AT least one of the crying needs in Jewish education in this country is well-written, competent text books, and now Dr. Golub, with his wide experience in educational experimentation, has supplied one. In simple but forceful language, he has explained the history of the Second Temple, from the Exile to the Destruction of the Temple by Titus, so that eighth grade students may enjoy and profit from its study. A bibliography, map exercises, and questions for discussion, added to each chapter, make the book eminently fitted for classroom work. A list of the seven sections into which the work is divided is enlightening: I. How did our ancestors re-establish their state after exile? 2. Why we celebrate Chanukah. 3. How successful was the last Jewish state? 4. Why the Jewish state did not last. 5. How did the Jewish Diaspora come about? 6. How did the Jews give religion to the world? 7. How did the Jewish state come to an end?

EDWARD E. GRUSD.

* * *

## MORE ISLANDS

**The Disinherited,** by Milton Waldman. (Longman and Green.)

WHEN Ludwig Lewisohn turned spiritual explorer, and discovered his celebrated island within, he started other explorers on voyages equally arduous but not always so successful.

The chief attraction of Mr. Waldman's contribution to these perambulations is a faint trace of originality in settling the whole matter. Characters of other books go through agonies of torture when they realize they are Jews, and with many blasts of high-tuned trumpets march penitently but proudly back to the fold. Walter Michaelson, "the disinherited," exits differently.

Wealthy, respected, and assimilated by his Christian environment, Michaelson, a prominent attorney, suddenly grows conscious of his Jewishness at the age of 45. In a scramble to devote himself to Jewish causes, he loses his Gentile wife and daughter, his exclusive club connections, and indirectly his business. The sad thing is that he finds himself utterly unable to enter the Jewish fold, either. So he floats Europeward out of the picture, leaving the reader to figure out his future for himself.

For the reader who takes things seriously, and is inclined toward tortured introspection, this book should prove enjoyable. E. E. G.

* * *

## CHOICE FOLK LORE

**The Burning Bush,** by Joseph Gaer (U. A. H. C.).

IF children nod sleepily or are mischievously inattentive in Hebrew schools in this country, what is needed to fix their wandering attention is something they can understand and be interested in. This Joseph Gaer has supplied abundantly in his book of Jewish folk lore, which retells the biblical stories from Adam and Eve to Daniel in the lion's den. Dr. Emanuel Gamoran, in an introduction to the book, says that "when such reading is related directly to the study of Jewish History, it enriches the subject and makes it real to the child." We would go further, and say that many adults also would find enjoyable and profitable reading in this book. It is written not only lucidly and with sympathy, but also in 1929 style, sensibly yet reverently. Somehow, it reminds us of a performance by consummate actors of "Hamlet" in modern clothes.

E. E. G.

* * *

## BOOKS IN BRIEF

**Humanism and Judaism,** by Dr. Mendel Hirsch (Beddoe Press, London), is a brilliant essay-booklet in which the Principal of the Israelite Religious Community Schools, Frankfort-am-Main, attempts to disentangle the variety of confused and erroneous conceptions of the Jewish faith. The entire proceeds from the sale of this booklet will be devoted to charity of all creeds, but particularly those under the patronage of the B'nai B'rith. —E. E. G.

# The Adventure of Jewish Books

## By Beryl D. Cohon

WE JEWS have been called "The People of the Book." This, like most general statements about us, is not adequate. We *have* been the people of the Book. But great as the Bible is, and loving it as we do, we cannot say that it is the sum-total of Israel's creation.

Most people acquainted with literature have heard of the Talmud. And here the knowledge of Jewish literature comes to a dead halt! One might think that after the Talmud was completed, the pen fell from Israel's hand, and the people of the Book sank into utter darkness.

* * *

Solomon ibn Gabirol was a Jewish poet living in Spain while that sunny land was under the rule of the Moors. The darkness of the Middle Ages had not yet fallen upon the land. The Jewish community flourished abundantly, and this period in Jewish history has come to be known as the Golden Age. Poets, scholars, scientists, and statesmen arose, and Jewish life became vigorous. At this time the Hebrew poet Solomon ibn Gabirol chanted his fervent hymns.

He was born in Malaga, about the year 1021. He was left orphaned of both parents at an early age, and wandered about from city to city, a melancholy boy with all the mental difficulties of the poet. He showed his poetic talent and his artistic temperament at an early age. He wrote a book on Hebrew grammar, in the form of four hundred verses—and could not forgive people for not studying Hebrew grammar! His poems are of a fervent, religious nature. His outstanding poem, one of the most distinguished in Hebrew, is the *Kether Malchus*, "The Royal Crown," a long poem of a philosophic nature.

### "The Jewish Plato"

In philosophy he is known as a neo-Platonist, and won for himself the title, "The Jewish Plato." In addition to his poems, he wrote an ethical treatise on "The Improvement of Character," and a volume of proverbs called "The Choice of Pearls."

He wrote a book of philosophy in Arabic about the year 1050. A hundred years after the appearance of this book, the Archbishop Raymond of Toledo had it translated into Latin, and it found its way into the Christian circles of learning, achieving popularity. Christian scholars saw in it an exposition of views very acceptable to them. After a while the fact that it was a translation from the Arabic was lost, and it came to be known mainly through quotation in other books. We must remember the difficulties of bookmaking in those days.

Thus ibn Gabirol's book entered upon its career among Christian scholars in its Latin form in the year 1150, and after a while became a tradition among the schoolmen.

The intellectual life of the thirteenth century was dominated by two monks, Duns Scotus, the leader of the Franciscans, and Thomas Aquinas, the leader of the Dominican Order. The two carried on a hot controversy, and created the intellectual winds of the age. The issues between them were typical of the thinking of the Middle Ages: the immaculate conception, reason and revelation, God—His character and relation to the world, free-will, and fate. Both men quoted a certain philosopher by the name of Avicebron.

### Importance of "Fons Vitae"

Avicebron was a widely quoted and respected thinker, believed to have been a Christian writer and author of a book called "Fons Vitae." Duns Scotus leaned heavily on Avicebron, seeing in the "Fons Vitae" a train of thought which supported him in his understanding of Christian theology. The disputations between these two schoolmen were re-echoed in all learned circles in Christendom, and the reasoning of Avicebron penetrated into the Church, into the monasteries and universities, particularly the University of Paris, where Duns Scotus lectured, and in Italy, where Thomas Aquinas had a strong following. Duns Scotus and Thomas Aquinas died in the course of the century, and other schoolmen came to leadership. The disputations continued, and Avicebron persisted in the thinking of the Christian world.

In 1846 the Jewish scholar Solomon Munk, working in the Bibliotheque Nationale, Paris, discovered two manuscripts. One was a Hebrew work, entitled, "Likkutim min sefer M'kor Chayim," (Selections from the book, The Fountain of Life). The other manuscript was in Latin. Solomon Munk went to work on these two manuscripts. He traced the Hebrew one to its source and found it to be selections from Solomon ibn Gabirol's Arabic book, written in 1058. He recognized the Latin as being "Fons Vitae," traced it to its source, and found it to be a translation of the very same Arabic book by ibn Gabirol! That is, the views which were debated and discussed in Christian circles, the views that penetrated Christian theology, mainly through the debates of Duns Scotus and Thomas Aquinas, and shaped the thinking of the Medieval Church, were released in Spain in 1050 by a Hebrew poet, and not at all by Avicebron. In fact, there was no Avicebron; the name was only a corruption of "Gabirol."

### Jews Unmoved by Book

Such is the adventure of "M'kor Chayim"—or "Fons Vitae," as it is known in the history of Christian philosophy.

It is peculiar that this book by a popular Jewish poet should have had absolutely no influence upon Jewish thinking. Perhaps the explanation lies in the fact that the book does not show any Jewish sources—not a single quotation from the Bible or the rabbis. Moreover, the Jews were not much interested in philosophy as such.

It is well to know the career of this book, because here we have an example of the influence that the Jewish mind has had upon continental thinking, and even upon the Medieval Church. The Jew was a middle man, as well as a creator, in the intellectual world. He helped bring together the east and the west. Solomon ibn Gabirol, a Spanish Jew, writing in Arabic, helped the views of the Greek Plato find lodgment in the Medieval Church!

Solomon ibn Gabirol's fame in Jewish literature rests mainly upon his hymns, still chanted in our synagogues and temples. He died in Valencia, about 1058. There are several legends about his death. One is that an Arab poet slew him, out of jealousy, and buried his body beneath a fig tree. The tree thrived on the poet's body and produced extraordinarily rich blossoms and fruit. This legend is symbolic of the influence of the poet upon the ages that followed him.

# *Why the B'nai B'rith?*

## By Rabbi Edgar F. Magnin, President, District Grand Lodge No. 4

THE origin of fraternal organizations dates back to ancient times. They started out as "mysteries" and had a distinct religious significance. Today they are mostly social and philanthropic. Jews are active in practically all of them, and this is as it should be. The more the Jew mingles with the non-Jew in extra religious affairs, the better for himself and others. Intercourse breaks down the barriers of misunderstanding and tends to do away with hostility and prejudice.

*Rabbi Edgar F. Magnin*

But human nature cannot be changed in a few years. Prejudices and animosities thousands of years old cannot be uprooted all of a sudden. That is why Jews will continue to be blackballed by certain lodges for some time to come. And that is why they will feel more at home in their own society and find it necessary to organize for their protection.

The common knowledge of a certain password or the participation in a ritual are not sufficient in themselves to create a real spirit of brotherhood. Common ideals and points of view are required to achieve this. And, of course, there is no cement so powerful as the tie of blood and tradition.

In the B'nai B'rith Lodge all Jews are welcome and feel at home. They were "brothers" before they witnessed the poetic ritual of initiation. They were "children of the Covenant" when they were born. And the covenant was not written by a few men assembled in a lodge, but was made between God and Israel at the foot of Mount Sinai. Abraham, the father of the Hebrew race, instituted the first lodge, figuratively speaking, and furnished its ritual when he looked up at the myriads of stars gleaming in the canopy of the heavens and beheld in them the handiwork of one Creator. And the stars spoke to him and said "Behold, thy seed shall be as the stars of heaven.". . . "Be thou a blessing."

Every Jew worthy of that proud title should be affiliated with and interested in a synagogue; he should contribute his share toward every worthy cause; and he should be ranked as a proud member of the Independent Order of B'nai B'rith.

If he is not a "club man" and does not care to or cannot find time to attend lodge meetings with regularity, that does not excuse him from declining to affiliate with an organization as important as the B'nai B'rith. The fact that his name appears on a roster and that he lends a certain amount of financial and moral aid to his people marks him as one who does not desire to escape his responsibilities and permit others to take up his obligations for him.

The B'nai B'rith Lodge accomplishes the following worthy tasks: It tends to hold Jews together; it lends support to charitable endeavors; it promotes Jewish education among our youth; it defends the name of the Jew against malicious or ignorant attacks. It furnishes us with a united voice whenever difficult problems arise affecting our security or that of our co-religionists wherever they may happen to reside in the world. Out of the chaos of opinion there must arise some unanimity, and diplomacy or even moral force can only succeed where ranting and half-baked opinions can only cause failure.

If the average Jew only knew what the B'nai B'rith meant for his security in this day and age of organization, he would not hesitate to affiliate and lend his support. The trouble is, he never or rarely pauses to think about this phase of the subject at all. He is self-satisfied and apathetic until trouble looms like a black, threatening cloud on the horizon. On the other hand, he knocks at doors where he is often most unwelcome, and is willing to furnish money and enthusiasm where he is but rarely tolerated. I have believed for a long time that the weakness of the B'nai B'rith Order is the very democracy which exalts and ennobles it. If it had started out by being more exclusive and by charging an exorbitant payment for initiation and membership, it might have become more elevated in the opinion of those who now turn their backs upon it. However, knowing this weakness as I do, I would still hesitate to alter our policy. In the long run, democracy and service must win out. The Jewish people will come to see that the B'nai B'rith merits their respect by its works. The Order is bound to come to its own with the passing of the years.

Fraternal orders of all kinds flourish most in small centers where life is less complex and diversions fewer and more simple. In such places the B'nai B'rith often takes the place and indeed paves the way for synagogues, rabbis, and a more developed mode of collecting and expending funds for philanthropy. But the metropolis, too, needs its B'nai B'rith Lodge. For there are always those who cherish the democracy and freedom of an organization in which every man is on the same footing, and where he can "have his say" and be listened to with respect.

Meanwhile there is something more important than an individual member of a lodge and that is the unifying force and the power for good that result from mere numerical strength. The very force of numbers and aggregate wealth of the group establishes an agency that serves to promote the best interests of the Jew and at the same time fosters the observance of the fine ideals that have been handed down to him by his noble ancestry.

For all these reasons, which I have not expounded in detail, and for more which I have failed to mention, I believe in the efficacy of the B'nai B'rith Lodge and urge every Jew who is eligible to apply at once, that together with his brethren he may stand in the light of the Menorah and be illumined mentally and spiritually by its radiance. In the Lodge he will learn nothing but what is truly exalted. He will be taught not to hate his brethren or his neighbors. He will be instructed in the lessons of benevolence, brotherly love, and harmony and will be inspired by a high sense of loyalty to country and love of mankind generally, so necessary for the exemplification of a worthy and useful citizenship.

# *In the Public Eye*

## S. Y. Jacobi

HAVING fought as an officer in the Russian army before the Revolution and observed the condition of the Jews in that country after it, S. Y. Jacobi is well posted on the conditions of his co-religionists in all of Eastern Europe. Although he is now a civil engineer in London, he is at present giving his time to a tour of the world in an effort to raise money for suffering Jews in East European countries.

*S. Y. Jacobi*

Mr. Jacobi visited India and Australia in his speaking tour, and is now in New York. He is traveling in behalf of the Oze. He is a member of its central committee.

Mr. Jacobi was born in Odessa and obtained his education in Petrograd. He is a brilliant orator. He was organizer and president of the Self-Defense Corps in Odessa from 1917 to 1919. Later he was connected with the Rutenberg Electrification Works in Palestine, and became a member of the central committee of the Zionist Revisionist League.

Single-handed, Mr. Jacobi has already raised more than $50,000 for the cause he represents.

* * *

## Paul Felix Warburg

A HERITAGE of four generations of philanthropic, public-spirited men belongs to the youthful Paul Felix Warburg, who, at the age of barely 25, has been given the responsible position of National Treasurer of the Ort National Committee in its $1,000,000 Campaign. He is the son of Mr. and Mrs. Felix M. Warburg, and fortunately for suffering humanity, is following in the footsteps of his father.

*Paul Felix Warburg*

Paul Warburg immediately after his graduation from college began to interest himself in public works. At present he is ardently assisting nine philanthropic and civic organizations.

His first big job after his school days ended was with the Hudson Gas and Electric Company. He spent four years with utility corporations, and at present is Vice-President of the International Acceptance Trust Company. He is also a Director of the American Fire Insurance Company.

In 1926, at 22, he married Miss Jean Stettheimer of San Francisco.

* * *

## Isidore D. Morrison

SOME day the Hebrew University of Jerusalem hopes to have as one of its departments a noted medical school. Credit for the first step toward this fulfillment belongs to Isidore D. Morrison, New York attorney and Zionist leader, who has just donated an ophthalmic institute for research as well as clinical purposes. His gift will provide a building and equipment, amounting to approximately $100,000. In addition, he and Mrs. Morrison have pledged $10,000 a year toward the cost of maintenance.

*Isidore D. Morrison*

Mr. Morrison was born in Poland in 1871, emigrated to New York in 1886, and ten years later, after graduating from New York University, was admitted to the bar. Nine years after that he became the head of a prominent law firm. He was one of the organizers of the Federation of American Zionists (now the Zionist Organization of America).

In 1924 he again became identified with the Palestine movement, when he became a member of the administrative committee of the Keren Hayesod and chairman of its finance committee. The following year he established an endowment fund of $100,000 for that organization, in which the Hebrew University and the Jewish National Fund shared. In 1926 and 1927 Mr. Morrison served as chairman of a committee on budget and organization of the United Palestine Appeal.

## Emile Berliner

A POOR immigrant lad of 19 who landed in this country 59 years ago is now the recipient of one of the greatest distinctions the scientific world can offer—the Franklin Medal of the Franklin Institute of Philadelphia. He is Emile Berliner, inventor of the microphone, acoustic tile, phonograph record, and many other important mechanisms.

*Emile Berliner*

Mr. Berliner has received many medals and honors for his inventions both here and in Germany, his native land. His genius has contributed largely to the world-wide commercialization of the telephone, and also in the popularization of the internal combustion motor used in airplanes. Since 1901 he has been engaged in educating the public in the dangers of raw milk and other dairy products. He is the author of many booklets on this subject.

* * *

## M. S. Margolies

AFTER a lifetime of scholarship and educational activity, Rabbi M. S. Margolies, New York, has been named President of the Rabbi Isaac Elchanan Theological Seminary.

Rabbi Margolies, who was born in Russia 78 years ago, was one of the re-organizers and chairmen of the board of education of the Yeshiva, as well as Chairman of the Rabbinical Board of New York. Many rolls of honor contain his name. After an education in several Russian Yeshivas, he became Chief Rabbi of the Boston Orthodox Community, and later Rabbi of Congregation Kehilath Jeshurun, New York City. He founded the Union of Orthodox Rabbis of America and Canada, and is its present Honorary President. In addition, he has served in innumerable charitable enterprises.

*M. S. Margolies*

# News of the Lodges

A SIGNAL honor was conferred on Sidney G. Kusworm, Representative of District Grand Lodge No. 2 in the Executive Committee of the Order, by Eshcol Lodge No. 55, on Sunday evening, April 7. Dayton, Ohio Jewry turned out by the hundreds to witness the public initiation of a class of 120 in the ballroom of the Miami Hotel. The class bore the name of Dayton's outstanding Jewish citizen—Sidney G. Kusworm.

*Sidney G. Kusworm*

The Degree Team of Zion Lodge of Columbus, Ohio, conducted the ceremony in a way that challenged the admiration of the enormous throng who witnessed it. Fine music, vocal and instrumental, interspersed the ceremony and the addresses which followed.

Among those who occupied positions on the platform were the President of the Order, the President and both Vice-Presidents of District Grand Lodge No. 2 and fully half of the entire membership of the Executive Committee of the last named body, each and all of whom paid their respects to Mr. Kusworm.

Alfred M. Cohen, President of the Order, dwelt upon the lifelong friendship of himself and the celebrant and paid tribute to Mr. Kusworm's unselfish service to his community, to Jewry as a whole, and more particularly to the B'nai B'rith. He referred to Mr. Kusworm as one upon whom he could always rely. He said that no service was too great to exceed his capacity and none too small to command his unstinted attention. As a member of the Executive Committee of the Order and as head of the Americanization Committee, he has always given and continues to give a full measure of devotion. The address of Mr. Cohen was warmly received and doubtless interpreted the feeling of the audience towards Mr. Kusworm. Other addresses followed, all in laudation of the celebrant.

The class was feelingly presented to Mr. Kusworm by his very dear friend, Edwin J. Schanfarber of Columbus, Past President of District Grand Lodge No. 2, and the class was accepted by Mr. Kusworm in an address full of fervor and gratitude. S. H. Thal, President of Eshcol Lodge, presented Mr. Kusworm with a diamond studded Menorah, on behalf of the lodge.

The class initiated is only part of 180 gentlemen elected to membership in Eshcol Lodge within the past month.

* * *

COLUMBIA Auxiliary No. 1 celebrated its twentieth anniversary with a dance at the Palace Hotel, San Francisco. A feature of the evening was the showing of motion pictures of the philanthropic activities in which the members of the Auxiliary are engaged, together with pictures of the Presidents from the time of its inception to the present day.

* * *

THE Leo N. Levi Memorial Hospital, the Wider Scope Committee, and the National Jewish Hospital for Consumptives are B'nai B'rith institutions that are also beneficiaries of the United Jewish Welfare Fund, of which the Fourth Annual Campaign is being held now in Oakland, Cal. An attempt is being made to raise $31,650. Oakland Lodge No. 252 is strongly supporting the campaign.

* * *

A B'NAI B'RITH team will function as one of the regular working groups in the forthcoming Philadelphia campaign of the United Palestine Appeal. This decision was arrived at during the meeting of the B'nai B'rith Council of Philadelphia, with the Hon. Joseph W. Salus presiding.

Brother Louis E. Levinthal, Chairman of the Campaign, is also a member of the Council. A committee has been appointed to select three or four men from each of the four Philadelphia lodges for the B'nai B'rith team.

* * *

A TOUCHING tribute was paid to William Portner, Chairman of the Social Service Committee of District No. 3, by hundreds of convicts, who signed their names to a letter of thanks for the prison welfare work which has been done under Brother Portner's direction. A testimonial meeting to Brother Portner was also held by the Philadelphia Lodge, at which several speakers discussed prison problems. Local newspapers praised the B'nai B'rith for this splendid work.

THE B'nai B'rith is one of 25 Jewish organizations which have formed an association for the defense of the fixity of the Sabbath Day.

President Alfred M. Cohen has appointed John L. Bernstein, Jonah Goldstein, and Rev. Dr. Joseph Silverman, all of New York, as the B'nai B'rith representatives to the Association.

President Cohen has also announced three other appointments. He has named Rabbi Philip D. Bookstaber, Harrisburg, Pa., Walter R. Hyman, Cincinnati, O., and Wilfred B. Feiga, Worcester, Mass., as B'nai B'rith representatives on the Jewish Committee on Scouting of the Boy Scouts of America.

Mr. Solomon Tchernowitz and Dr. H. G. Enelow of Temple Emanu-El, both of New York City, were B'nai B'rith representatives, appointed by President Cohen, at a conference called by Avukah in New York May 5 to plan steps for the introduction of Hebrew into American high schools and colleges.

* * *

WITH the appointment of Oscar Leonard to the post of Director of the newly formed Federation of Jewish Welfare in Washington, D. C., of which Major Julius Peyser is President, the Wider Scope Committee of the B'nai B'rith loses one of its most valuable and beloved workers. For several decades Brother Leonard has held a prominent place in social work and in journalism, and during many years he has given active service to the Order.

* * *

FOUR hundred members, representing eight lodges in the central Illinois B'nai B'rith Council, attended the Council meeting in Rock Island, Ill. William Sultan, Chicago, Second Vice President of District No. 6, was the principal speaker of the evening, while an A. Z. A. degree team and quartet also participated in the program.

* * *

RABBI SIDNEY S. TEDESCHE, a leader in the New Haven, Conn., Lodge, received a gratifying ovation when he spoke at a meeting of the New Haven Rotary Club on "The Promised Land and What It Promises."

CLEVELAND LODGE showed recently that it is not indifferent to loyal and faithful workers in its midst when it honored Max E. Meisel and Alfred A. Benesch with a testimonial dinner in tribute to the service and leadership these brothers gave to the Lodge and to Jewish communal activity in general for the last 25 years. Three hundred persons heard the two happy brothers lauded by B'nai B'rith leaders of national prominence, including Isadore Feibelman, President of District No. 2; Samuel R. Sievers, Lou Frank, Rabbi Barnett R. Brickner, J. J. Friedland, and Eugene E. Wolf, who was chairman of the gathering. Lewis Drucker presented the testimonials.

* * *

ONE of the most inspiring scenes ever witnessed at the institution of a new B'nai B'rith Lodge was the charter initiation ceremony of Hollywood Lodge No. 1111, Hollywood, Cal., at which 600 were present. Great enthusiasm was evoked when the charter members entered the Lodge room in processional, all attired in full dress. Rabbi Edgar F. Magnin, President of District No. 4, gave an eloquent presentation of B'nai B'rith purposes, and the installation of officers was ably conducted by Richard E. Gutstadt, District Executive Secretary. Charles W. Eliot is President of the new Lodge, and C. C. Raff, Vice-President.

Another new and valuable adjunct to the District is Huntington Park Lodge, recently instituted. Jack Jacobs is President and A. M. Rosenfeld, Vice-President.

* * *

NOT to be outdone by their menfolks, the Women's Grand Lodge also instituted a new Auxiliary at Santa Rosa, Cal. Some 50 women of Santa Rosa and Petaluma signed the charter petition, and the group will be known as the Bear Flag Auxiliary.

* * *

NEW YORK B'nai B'rith have solved their "younger generation" problem if the attendance of young folks at the Second Annual Entertainment and Purim Ball of the Metropolitan Conference is any indication. Large numbers of sons and daughters of members turned out for this affair, which was proclaimed a marked social success. The newly formed A. Z. A. chapters, sponsored by the Rehoboth Lodge of the Bronx and Brooklyn Lodge, were represented by substantial delegations. L. E. Schlechter, Chairman of the Conference, stated that it is aimed to make this annual affair the outstanding social feature among Jewish fraternities in New York City.

HUNDREDS of friends congratulated Judge and Mrs. Josiah Cohen of Pittsburgh recently upon Mrs. Cohen's 80th birthday. Both are octogenarians, Judge Cohen himself being 88. In all the years of their long lives they have been lay leaders in the household of Israel. Judge Cohen, a member of the Executive Board of the Union of American Hebrew Congregations since its organization in 1873, literally rocked the cradle of the Hebrew Union College. He was a devoted friend and loyal supporter of the Founder of the College, Dr. Isaac M. Wise. At his ripe age he daily sits on the bench in Pittsburgh and is recognized as a fair and upright judge.

* * *

THE need of establishing Hillel Foundations at American universities to minister to the spiritual and cultural life of the Jewish student on the campus was voiced by every speaker at a dinner given by Assemblyman Maurice Bloch to members of the metropolitan zone of District No. 1, of which he is President. Every speaker emphasized the fact that the only method of keeping Jewish youths close to their faith, and the only way of preparing them for leadership in American Jewry is to extend to them a knowledge of the history and culture of their ancestors. This the Hillel Foundations offer abundantly. The dinner was given by President Bloch in appreciation of the assistance he received from the members during his administration. The other speakers of the evening were Maurice P. Davidson, Chairman of the Wider Scope Committee, Prof. A. Broderick Cohen, David N. Mosessohn, Joshua Kantrowitz, and Louis W. Osterweis.

* * *

THE philanthropy, the idealism, the dignity and the kind efforts of the late Alfred W. Fleischer, former President of the Board of Trustees of the Eastern Penitentiary, Philadelphia, were extolled when a tablet commemorating him was unveiled in the synagogue of the institution. The Synagogue itself, recently renovated, was renamed the Alfred W. Fleischer Synagogue. The services were conducted under the auspices of the Philadelphia B'nai B'rith Council by the Rev. Leon Elmaleh, who was ably assisted by Isaac Fineberg, chaplain at the prison, and a member of Har Sinai Lodge No. 8.

Brother William Portner, Chairman of the Prison Aid Committee, presided at the meeting.

HARRY K. WOLFF, Past Grand President of District No. 4, occupied the position of "the man who shook Hoover's hand" when he was made guest of honor at a special luncheon of the "21" Luncheon Club of the San Francisco Lodge. Brother Wolff had just returned from Washington where, at the inaugural services of the President, he presented Mr. Hoover with the Golden Bear Ballot Box as a testimonial of the warm affection of the people of California for the new Chief Executive. Brother Wolff had been selected by the Electoral College of California for this honor.

* * *

THE 59th birthday of Louis M. Cole, Past President of Los Angeles Lodge No. 487, was a happy day for him. Not only was he completely recovered from a serious illness of several years, but his Lodge honored him with an enthusiastic testimonial banquet, at which numerous notables hailed him as "the outstanding Jewish leader of Southern California." Rabbi Edgar F. Magnin of San Francisco paid the principal tribute.

* * *

JOSHUA KANTROWITZ, Past Grand President of District No. 1, and now President of the B'nai B'rith Home at Yonkers, N. Y., was honored with a testimonial dinner by the Past Masters Association of True Craftsman's Lodge No. 651, F. and A. M., New York City. Brother Kantrowitz was Master of the Lodge in 1884 and 1885, and has been President of the Past Masters Association since it was organized ten years ago.

* * *

### ALEPH ZADIK ALEPH

MORE than 100 chapters of the Order of Aleph Zadik Aleph joined in a mammoth celebration of Mother's Day, May 12. The 3,000 youths composing the organization were hosts to their mothers at tea, theater parties and various other functions. Talks, playlets, recitations and music were the features of most of the programs.

* * *

PASSOVER was celebrated by the A. Z. A. chapters throughout the country at meetings held during that week, when programs pertaining to the festival were presented. The Supreme Advisory Council issued a complete series of programs for the celebrations.

* * *

DURING April, A. Z. A. chapters were established at Little Rock, Ark.; Cleveland, O.; Long Beach, Cal.; El Paso, Tex.; Toronto, Can.; New Haven, Conn.; and Philadelphia, Pa.

# Across the Seas

THE B'nai B'rith Lodge in Beirut, Syria, "constitutes a kind of Jewish Parliament," according to T. E. Attie, writing an account of Jewish life in Syria for the *Wisconsin Jewish Chronicle*. "Its members are of the best elements of the community and its main activities consist of supervising informally the work of the communal organizations and furnishing them workers. Members of the B'nai B'rith are on the committees of nearly all the institutions of the Beirut community. Thus the B'nai B'rith Lodge is the center where the various communal problems are discussed and solved.

"When necessary, the Beirut B'nai B'rith Lodge comes to the aid of the Jewish communities in Damascus and Aleppo. . . . This year the B'nai B'rith organized a series of lectures by visitors from Palestine . . . which helped to acquaint the community with the reconstruction work and the new problems of Palestine."

* * *

LEOPOLD ZUNZ LODGE, Braunschweig, Germany, received 40,000 marks from the estate of the late Simon Hamburger of Braunschweig as a memorial to his two sons who were killed in the War, and to his wife. His further bequests totalled 32,000 marks, including 10,000 marks to the evangelical congregation of his home town.

* * *

THE German Grand Lodge was represented at a meeting of the Union of Jewish Organizations of Germany when that body met in Berlin to discuss the situation of the Eastern Jews. A few days previously, at a press meeting in Berlin, Arnold Zweig, the novelist, described the destitute and homeless condition of cultured Jews in that territory.

* * *

THE high court of Palestine has favored the B'nai B'rith in a suit involving 2,000 pounds. In 1921, Mrs. Struskovsky, who came to Palestine from Canada, died, leaving 2,000 pounds to the B'nai B'rith for the erection of an immigrant home. The testator's family, cut off with a shilling, contested the will, and the eight-year litigation period has at last been brought to an end by the high court's decision that the money must go to the Order.

* * *

THE District Grand Lodge of England has authorized constituent lodges to admit student members at a reduced fee, and from the age of 19. The Grand Lodge is making another effort to reach younger men by its essay contest, with two prizes of 10 pounds each, for student members of the Order.

* * *

THE first all-British B'nai B'rith convention ever held will take place June 9 in London. It is expected that men and women members of B'nai B'rith Lodges from all parts of England will attend. Matters of common interest to all members will be discussed.

* * *

THE First Lodge of London is taking a most active part in affording hospitality to Jewish students at the local university. With the sanction of the authorities of the local University Colleges, the Lodge, acting through the London Jewish University Society, has posted a notice in the colleges that students desirous of meeting their brethren in faith, should communicate with the London Jewish University Society. The latter then communicates with the Secretary of the Lodge, who arranges for accommodations at the houses of various Lodge members. This method proved singularly gratifying to the students during the Passover holidays.

* * *

THE First Women's Lodge of England numbers among its activities folk-dancing classes, needlework classes and dramatic classes, it was reported at a recent meeting. Now the Lodge is considering the formation of a Musical Section.

* * *

PROMPTED by a true spirit of brotherly love, the Roumanian Lodges are introducing relief work to be carried on for the victims of famine in luckless Bessarabia. This relief work is under the direction of Brother Grand President, Dr. T. Niemirower, and all of the great Roumanian Jewish organizations are co-operating actively.

*This beautiful white structure is the B'nai B'rith Building in Tel Aviv, Palestine, recently acquired by Shaar-Zion Lodge.*

# Our Readers Have Their Say

*(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)*

### Start Cultural Group

Sir:

We are starting a cultural group in our city and would appreciate it if you would send us some suggestions for a constructive, helpful program. Mrs. Lee Cohen.

Touro Auxiliary No. 32,
Taunton, Mass.

A review of current events always proves helpful and instructive, and usually is the starting point of lively round-table discussions. For this purpose the use of the B'NAI B'RITH MAGAZINE and the Jewish Daily Bulletin are recommended. It is desirable to have a duly appointed member prepare in advance and lead the discussion.

Talks and discussions on definite subjects, announced and prepared for in advance (members can take turns at this) are also beneficial and provide worthwhile programs. A good starting topic might be "Jewish Women of the Past and Present."

A course in literature, prepared and given regularly by one qualified, would be appropriate. A series of lectures on "Jews in Art" would also be welcome, and might be based on articles which have appeared in the B'NAI B'RITH MAGAZINE during the last two years. "Jewish Music" and "Jews on the Stage and Screen" are other subjects treated during the same period in our Magazine, and which might profitably be used by your cultural group. The anniversaries of Lessing and Mendelssohn are bringing to the fore these two great careers, which may be profitably studied by you and your associates.—Ed.

### Procedure of Giving Gifts

Sir:

I thought it would be interesting to the membership of the Order in general to know what arrangements we make for the presentation of our Wider Scope gifts.

Immediately upon receipt of the gifts, the parent or guardian of the child to receive the gift is notified that both should be present at a specified lodge meeting. At this meeting Past Grand President Harry K. Wolff reads the list of those to whom the gifts are to be presented. Then he explains the purposes of the Wider Scope Committee, after which the gifts are delivered. Our programs are usually very full, and our attendance ranges from 200 to 400 at each meeting.

Louis Wiener,
Secretary.

San Francisco Lodge No. 21.

### Philatelic Appreciation

Sir:

It was with a great deal of interest that I read the article on "The Stamps of Palestine," by Harry Levin. I have always read the Magazine with pleasure and noted the articles that have appeared from time to time. To say that I was agreeably surprised when I saw this article is putting it mildly.

I have been a philatelist of long standing and would like to have the address of Mr. Levin. At the same time I would like to know whether you would permit me to have this article reproduced in the philatelic magazines.

Michael Miller.

800 Equitable Bldg., Baltimore, Md.

Mr. Harry Levin's address is P. O. B. 283, Jerusalem, Palestine.

No objection to having the article copied, with the usual acknowledgments.—Ed.

### Jewish Publishers

Sir:

I am chairman of the cultural committee of the recently organized Knoxville Jewish Community Club. At our last meeting we voted to start a library of current books on Jewish subjects. Would you please advise me of the names of publishers of such books?

I. Rosenblatt.

S. Central Ave., Knoxville, Tenn.

The following supply books on Jewish subjects: Bloch Publishing Co., 31 W. 31st St., New York City; Jewish Publication Society, 219 N. Broad St., Philadelphia, Pa.; Behrman Jewish Book Shop, 1261 Broadway at 31st St., New York City; and Resnick & Menschell, 927 Broadway, New York City.—Ed.

### Urges Stress on Zionism

Sir:

The primary function of the B'nai B'rith Organization, and of your Magazine, should be in this new age, to stimulate a consistent and persistent moral and spiritual growth among our people. Be something like the *Christian Century* Magazine. There are far too many among us whose lives consist of playing pinochle, dinner parties, the pursuit after expensive automobiles, and the general ratification of vanities and material desires. Infuse new life into our religion. We are tired of the old traditional mechanical rituals of Orthodoxy and of the cold, lifeless platitudes of Reform Judaism.

Our people must be taught and told that there is a peace and serenity that can be experienced by man when the moral and spiritual life is pursued. It is along these lines I would like to see your Magazine grow and become a strong influence for good among our, and for that matter, all people.

Louis B. Ball.

818 E. Fourth St., Long Beach, Cal.

### Seeks Marrano Correspondent

Sir:

I am studying Spanish and would like to write to someone living in Spain, preferably a Marrano, for I read in a recent issue of the B'NAI B'RITH MAGAZINE that the Spanish Marranos have now returned to Judaism. Could you give me information regarding this matter? Ida High.

Chickasha, Okla.

Readers of the B'NAI B'RITH MAGAZINE in a position to give the desired information, are requested to do so.—Ed.

### Haym Solomon

Sir:

Please give me the facts or refer me to a book where I may obtain facts about a Jewish financier, Haym Solomon, who played an important part in financing the Rebel Army during the American Revolution.

Robert Epstein.

2730 N. Taylor, St. Louis, Mo.

"Haym Salomon" an excellent biography, has just been published by the Bloch Publishing Co., New York. Something concerning Haym Solomon will also be found in "Jews in American Finance" in the November, 1928, issue of the B'NAI B'RITH MAGAZINE, and in the Jewish Encyclopedia, Volume X, Page 653, where his name is spelled "Salomon." Additional information may be obtained in "Justice to the Jew," by Madison C. Peters, Page 90.—Ed.

### Lessing Remembered in Panama

Sir:

The letter and biographical sketch of Gotthold Ephraim Lessing you were kind enough to send us were read to our members at the regular meeting and I wish to assure you of the appreciation of our brethren for the great treat accorded them. We shall take the opportunity of reading the biographical sketch again at our first open meeting.

Abraham A. Sasso,
Secretary.

Lodge No. 1051,
R. P. and the Canal Zone.

### Lodge Studies Lessing

Sir:

We have read in the B'NAI B'RITH MAGAZINE an account of Gotthold Ephraim Lessing, and are heartily in favor of participating in the 200th anniversary celebration of his birth this year. Rabbi Max Heller of our city addressed our lodge on March 19 on that subject, and we have already made arrangements for a follow-up lecture by Rabbi Mendel Silber of our city on "The History of the B'nai B'rith." Our lodge is planning further meetings of this nature.

Erhard Mayer.

Salomon Marx Lodge No. 221,
New Orleans, La.

**Ay, There's the Rub**

MEYER shuffled awkwardly into his employer's office and waited until the boss looked up at him.

"May I have tomorrow off?" he inquired anxiously. "I'd like to go to my mother-in-law's funeral."

"Certainly," said the boss in a kindly manner.

When Meyer reported back for work, his boss stopped him in the office.

"Meyer, I'm ashamed of you," he said sternly. "You took a day off yesterday to bury your mother-in-law and this morning I met her in the park."

"Pardon me, Mr. Abram," answered Meyer, "I did not say she was dead; I only said I would like to go to her funeral."

* * *

**With a Vengeance**

A PLACID-LOOKING gentleman entered an insect store and calmly asked the salesmen for 15,000 roaches.

"What did you say?" exclaimed the startled salesman.

"I said I want exactly 15,000 roaches."

"What on earth for?"

"Well," replied the customer, still calmly, "I'm moving and it says in my lease that I must leave my apartment in exactly the same condition that I got it."

* * *

**Out of the Mouths of Babes—**

A WEEK after the death of Mr. Levy, a doctor who had been the family physician, met one of the younger daughters on the street.

"I regretted your father's death," he remarked, "and I was very sorry that I was unable to attend the funeral. I would certainly have been there had it been at all possible for me to get away."

"Oh, that's all right, doctor," was the reassuring reply. "We didn't expect you. We knew that if you attended the funerals of all your patients you would never have time to do anything else."

* * *

**Politeness Pays—NIX**

SAMUEL asked Jake to lend him $20.

"I'm sorry," answered Jake, "But I have no money with me."

"Noo," pursued Samuel, "how about at home?"

"Oh, everybody is all right, thanks," answered Jake.

*A SUBSCRIBER has written in to suggest that "Humoresque" be enlarged to fill two pages. But nothing plus nothing equals nothing, and how can we fill even one page unless you contribute original jokes, to say nothing of two pages? So send in your favorite stories, and receive in return for each one printed, a handsome book. Winners this month are Mrs. Boris Brutskus, Berlin, Germany; William Tischler, New York City; Jack H. Smith, Columbus O.; Mrs. Henry I. Naviatsky, Baltimore.*

**Not a Bad Guess**

MRS. FINKELSTEIN was unhappy. She had a town house, a limousine, diamonds, and fine clothes, but she hated her name. Daily she pleaded with Mr. Finkelstein to have it changed to a good "American" name.

So at last Mr. Finkelstein announced to his wife that he had had their name changed to Fitch.

"Tomorrow morning you can go downtown and charge everything in all the stores to the name of Benjamin Fitch. In case you don't remember the name, think of a beautiful fur that you wear on your coat."

Sure enough, when Mrs. Fitch finished her buying next day at the first store, she had forgotten her new name. The salesgirl grew impatient.

"I can't think of the name now," said Mrs. Fitch in confusion, "but it's the name of a beautiful fur that you wear on a coat."

"Oh!" said the salesgirl, much relieved. "It must be Kolinsky!"

* * *

**Beware of the Police**

A MAN sent his little daughter, Sarah, to the post office to mail some important letters. He gave the child enough money for the stamps. About 15 minutes later Sarah came back without the letters and returned the money to her father.

"But, didn't you mail the letters?" asked her father nervously.

"Oh, sure," answered Sarah, "but I dropped them in the box when no one was looking, and so I didn't have to buy any stamps."

**Almost Tactful**

THE shoemaker noticed that his young apprentice had stopped working and was silently counting with his fingers.

"Sammy, what are you counting?" he inquired.

"I am counting how many stupid women we have in the house."

"Well, and how many have we?"

"Seven altogether, counting your wife," replied Sammy.

At this, the shoemaker slapped the boy sharply and asked again, "Now, how many?"

"Only six," answered Sammy, "not counting your wife."

* * *

**The Right Answer**

ALBERT EINSTEIN was invited to dinner by an aristocratic French lady. A number of other celebrities were also present. After dinner, when the guests were assembled in the drawing room, the hostess turned to Einstein and said:

"Professor, what can you tell me of your theory that I can understand?"

"Well," replied Einstein smiling, "it's all very simple. If my theory proves to be correct, you, as a French lady, will assert that I am a Frenchman; if it is proved incorrect, you will say I am a Jew. Now, if the theory proves correct, the Germans will maintain I am a German; and if incorrect, that I am a Jew. You see, everything is relative and conditional."

* * *

**Should Have Used the Radio**

MEYERBEER, the famous composer, gave two tickets to a pair of his co-religionists for the performance of "The Hugenots." Two days later he met them and asked them how they had liked the performance.

"Well," answered one, reflectively, "The Hugenots weren't bad, but the music spoiled it."

* * *

**A Strategist**

MR. KINDERMAN went to the fur store to purchase a fur-piece for his wife.

"Which one shall we send, the higher priced one or the cheaper one?" asked the clerk.

"Oh, send the more expensive one," returned Mr. Kinderman, "so that when my wife comes back to return it, you can give her the cheaper one."

# *Embarrassing Moments*

When you've told the customs officer you have nothing to declare and he pulls a pair of your wife's silk stockings out of your pocket . . . *be nonchalant* . . . Light a MURAD

*They taste just like*
*they did 20 years ago*

©P. Lorillard Co., Est. 1760

# The World's Greatest Organists Play at Your Command on the NEW

## WURLITZER Reproducing Residence ORGAN

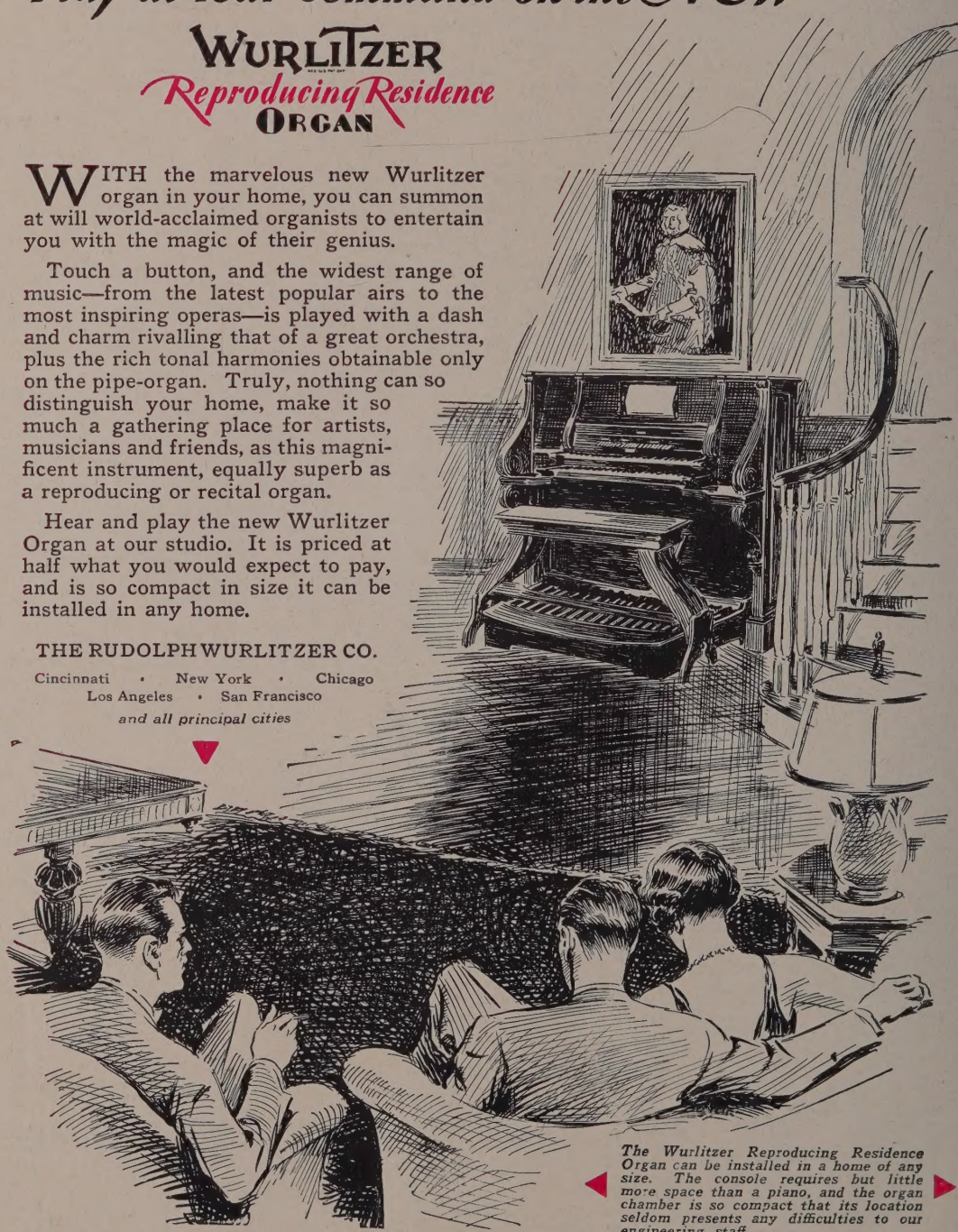
WITH the marvelous new Wurlitzer organ in your home, you can summon at will world-acclaimed organists to entertain you with the magic of their genius.

Touch a button, and the widest range of music—from the latest popular airs to the most inspiring operas—is played with a dash and charm rivalling that of a great orchestra, plus the rich tonal harmonies obtainable only on the pipe-organ. Truly, nothing can so distinguish your home, make it so much a gathering place for artists, musicians and friends, as this magnificent instrument, equally superb as a reproducing or recital organ.

Hear and play the new Wurlitzer Organ at our studio. It is priced at half what you would expect to pay, and is so compact in size it can be installed in any home.

**THE RUDOLPH WURLITZER CO.**

Cincinnati • New York • Chicago
Los Angeles • San Francisco
*and all principal cities*



*The Wurlitzer Reproducing Residence Organ can be installed in a home of any size. The console requires but little more space than a piano, and the organ chamber is so compact that its location seldom presents any difficulties to our engineering staff.*

WRITE FOR ATTRACTIVE BROCHURE OF THE WURLITZER RESIDENCE ORGAN